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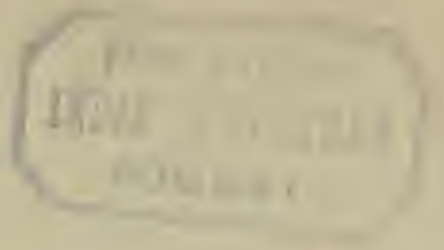
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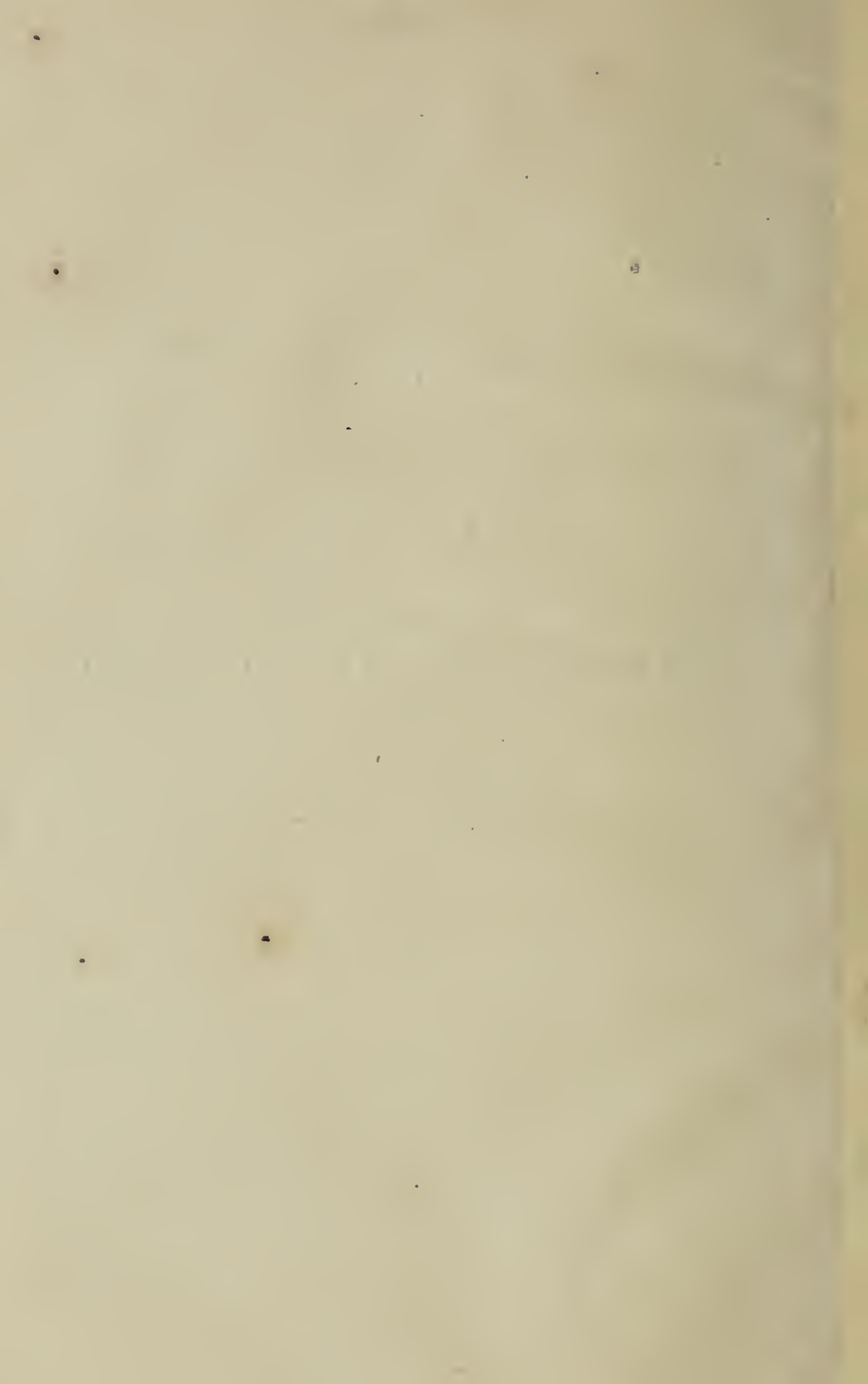
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EXPOSURE OF POPERY.



EXPOSURE OF POPERY.

BY

REV. J. F. ULLMANN.

BEING

A FREE TRANSLATION
(WITH SOME ADDITIONS)

OF

POPIYAT KA AHWAL,

A WORK

WRITTEN IN HINDUSTANI

BY THE SAME

AUTHOR.

PRICE 4 ANNAS.

Bombay :

PRINTED AT THE BOMBAY GUARDIAN PRESS, KHETWADI.

PUBLISHED BY ~~REV. A. W. PRAUTCH, THANA, BOMBAY.~~

CONTENTS.

	PAGE.
ADDRESS TO CHRISTIANS	1
CHAPTER I.	
Four Christian brethren, whose names are Qaim-i-din (Established Christian); Kalam-shinas (Knowing the Word of God), Tawarikhdan (Acquainted with History), and Talib-i-haqq (Searching after the Truth), agree to meet from time to time, to converse about the subject of Popery.	4
CHAPTER II.	
Is the Roman Catholic Community the Church, or a Branch of the Church?	7
CHAPTER III.	
The Word of God, and the Popish Traditions. First Part.	12
CHAPTER IV.	
The Word of God, and the Popish Traditions. Second Part	19
CHAPTER V.	
The Popes and Priests have corrupted the Word of God, and forbid the Laity to read it	25
CHAPTER VI.	
Rise and Progress of Popery.	34
CHAPTER VII.	
Idolatry of the Papists. First Part.	41

CHAPTER VIII.

PAGE.

Idolatry of the Papists, Second Part. 49

CHAPTER IX.

Idolatry of the Papists. Third Part. 59

CHAPTER X.

The Lord's Supper, and the Popish Doctrine of Transubstantiation . 67

CHAPTER XI.

The Sacrifice of the Mass. 75

CHAPTER XII.

The Popish doctrine of Purgatory. 82

CHAPTER XIII.

Auricular Confession. 90

CHAPTER XIV.

The Popish Sacrament of Penance. Indulgences. Works of
Supererogation. 96

CHAPTER XV.

The Sacrament of Baptism. 106

CHAPTER XVI.

Extreme Unction. 114

CHAPTER XVII.

Worship of the Virgin Mary, her Immaculate Conception, and her
Assumption, ... 122

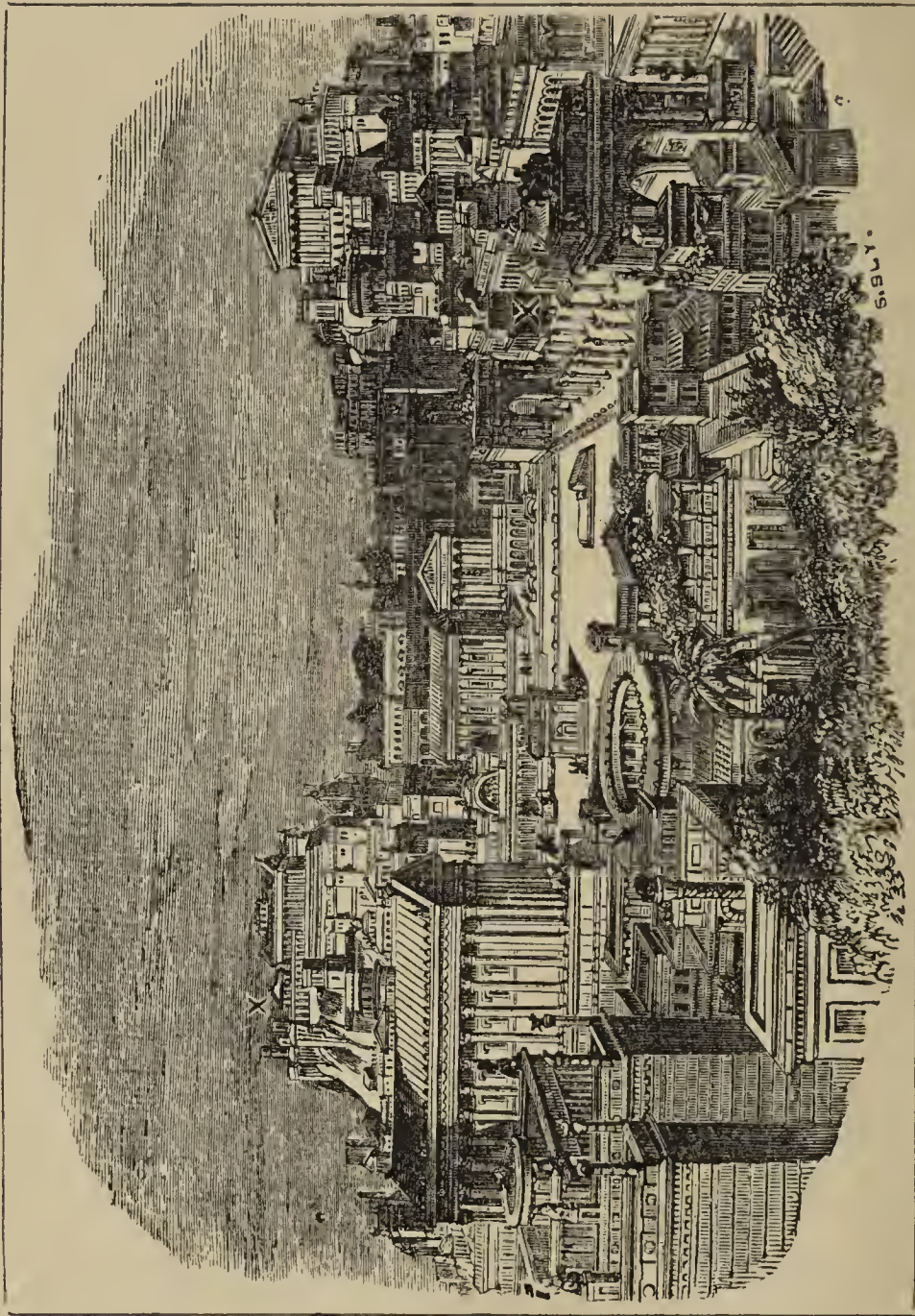
CHAPTER XVIII.

Has the apostle Peter ever been Bishop of Rome? 128

CHAPTER XIX.

Apostolic Succession. 135

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ROME AS IN THE DAYS OF THE APOSTLES.

Frontispiece.

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P R E F A C E.

THIS book, as is stated on the Title Page, is a free translation (with some additions) of a work written in Hindustani by the same author.

The Original was written for the Natives of India, specially for Native Christians. It was designed principally, not for the educated but the common people. Its style, therefore, is simple and conversational. And there are also frequent repetitions, lengthy explanations, and historical, and other references which would be unnecessary and even objectionable in a book written for English readers.

A work of this kind seemed to be imperatively demanded by the circumstances of this country, and the present time. It is well known that Roman Catholic priests and Jesuits have of late been entering communities of Native Christians, and drawing away, at least temporarily, many of these poor people who are ignorant of the history, the spirit, and the tactics of popery.

The book has been translated into English at the request of friends who thought that it would be more accessible to, and more easily understood by, many Educated Natives in this language, than in Hindustani.

J. F. U.

Dehra Dun, N. W. P.

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CHAPTER XX.	PAGE.
Celibacy of Popish Priests.	145
CHAPTER XXI.	
Justification, Human Merits, Monks and Nunnery.	153
CHAPTER XXII.	
The spirit of Popery is a Persecuting and Murderous spirit	161
CHAPTER XXIII.	
The dogma of the Infallibility of the Pope	174
CHAPTER XXIV.	
Jesuitism. First Part.	181
CHAPTER XXV.	
Jesuitism. Second Part.	190
CHAPTER XXVI.	
Jesuitism. Third Part	200
CHAPTER XXVII.	
Character of Popery, as stated in the Word of God	211
CHAPTER XXVIII.	
The End of Popery, as stated in the Word of God	221

THE HISTORY OF

THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT

TO THE PRESENT TIME

BY

JOHN B. BOSTON

OF THE CITY OF BOSTON

AND

JOHN B. BOSTON

OF THE CITY OF BOSTON

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OF THE CITY OF BOSTON

AND

JOHN B. BOSTON

ADDRESS TO CHRISTIANS.

DEAR CHRISTIAN BRETHREN, Let us thank God that He has given us in this dark world His holy Word, for our guidance in religion, and that He has clearly stated therein both the way of salvation which He has ordained for us sinners, and also the duties which He requires of us as such. If He had left us in this dark world without a written Word for our guidance, we should follow our own thoughts and imaginations, and never obtain salvation. In that state we should be like the blind, groping about in ignorance and error; and, like the Hindus and Mohammedans and other nations, who do not know the divinely revealed way of salvation, should perish in the slough of sin and misery. Hence, I say again, let us thank the Lord, that He has given us His holy Word, the holy Bible, to be our guide in religion.

Regarding this Word the apostle Peter wrote: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. i. 19. Moses, too, by inspiration of God, says: "What thing soever I command you, observe to do it: *thou shalt not add thereto, nor diminish from it.*" Deut. xii. 32.

Dear brethren, this very thing, that God forbids, has

been done by those people of whom you may have heard, called Roman Catholics. They corrupt the pure Word of God by mixing with it their own imaginations, notions, and traditions, just as a goldsmith lessens the purity and value of pure gold by mixing with it in his crucible any of the base metals. To such an extent have they been guilty of thus corrupting the Word of God, that they seem to deserve the woe that God pronounces on those that "call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter." Isa. v. 20.

You no doubt are aware that Roman Catholics hate the reformation and speak against it, thus desiring and using all possible means, wherever they are, in this country and elsewhere, to bring Protestant Christians into the snare of their corrupt system. In these last times, especially in this country, they are making greater efforts than ever before to effect their evil purpose.

We, therefore, who are your leaders and pastors, consider it to be our duty to warn you, and to say, Brethren, be on your guard, and keep away from having fellowship with the papists, in order that you may be saved from the judgments which from the Word of God we believe are to come upon them.

I do not mean to say that you should be rude or impolite to papists. You should treat them with the same kindness and politeness that you exercise toward Hindus and Mohammedans; but remember this always, that it is the constant desire and effort of the popish priests, to draw you into the net of popery. Be therefore on your guard; keep away from their churches and popish services, that you may not fall into their traps.

I have therefore written this book, that you may be

watchful against the evil, and that you may warn also others to be on their guard.

I asked a Christian brother, in what particular form he thought I should write this book. His reply was, that the people would like it best if it were written in the form of conversations. I therefore have written it in that style; and my prayer to God is, that He may graciously bless the book, and lead the readers of it into the understanding of the truth of His holy Word.

I remain, in the Gospel of the Lord Jesus Christ,

Your Friend and Wellwisher,

J. F. ULLMANN.

CHAPTER I.

FOUR CHRISTIAN BRETHREN, WHOSE NAMES ARE QAIM-I-DIN (ESTABLISHED CHRISTIAN), KALAM-SHINAS (KNOWING THE WORD OF GOD), TAWARIKHDAN (ACQUAINTED WITH HISTORY), AND TALIB-I-HAQQ (SEARCHING AFTER THE TRUTH), AGREE TO MEET FROM TIME TO TIME, TO CONVERSE ABOUT THE SUBJECT OF POPERY.

QAIM-I-DIN was an aged and experienced Christian, who by his consistent Christian conduct showed that he was a true servant of the Lord, and that his heart's desire was to lead a pious and consistent life before Him. In his youth he had been a papist, and, like his parents, walked in all the rites and ceremonies of the papists. At first, as it is usual among them, he knew but little of the Word of God, for his priest had strictly ordered him that he should never read the Bible, as that was a dangerous Book, and ought not to be kept in his house. He was told that the Catholic priest would select those parts of the Bible which would be of use to him, or would give him a book which contained such a selection as was used in the Catholic Church.

One day it happened, that a certain Protestant Christian had a religious conversation with him, from which it became clear that he was still walking in the darkness of ignorance and godlessness, and did not know the way of salvation. He then began reading the Bible, and God, by

His Holy Spirit, through the Word, enlightened his mind, so that he became convinced that his popish religion was a system of religious error, and human imagination. He consequently renounced popery, and received the truth, or, in other words, became a Protestant, and on account of his love to God and the Lord Jesus, which dwelt in his heart, he became known as a true Christian. Many papists visited him, to learn from him why he had renounced his former Catholic creed, and become a Protestant, and with them he had many religious conversations. He joyfully said to them, I bless the Lord, that He mercifully delivered me from the satanic net of popery, and brought me into the way of truth.

Among his friends were particularly three persons, with whom he had frequent religious conversations, and fellowship in prayer. The name of one was *Kalam-Shinas*; the other, *Tawarikhdan*; and the third, *Talib-i-haqq*. *K.* and *Taw.* were, like *Q.*, experienced Christians, resting in the pure Word of God; but *Talib-i-haqq* belonged to that section of Episcopalians who are known by the name of Ritualists. And as the Ritualists hold more or less the tenets, and observe the rites, of the Roman Catholic community, he to some extent defended the doings of the papists and semi-papists. He was really a true Christian, but had not as yet entered into the full light of the Gospel. He had still some of the leaven of popery in him, and that word of the Lord was applicable to him, "No man also having drunk old wine, straightway desireth new: for he saith, The old is better." Luke v. 39.

When these four friends met together, they often conversed about the contents of the Gospel, and also talked about the popish religion. One day *Q.* said: Brethren, in my opinion it would perhaps be good if we meet once or

twice a week, and, asking help from the Lord, compare each doctrine of popery with the statements contained in the Word of Truth. The four brethren then agreed that they would do so, and appointed a day in the week when they would regularly meet together for this purpose.

Brother *K.* said to them, Brethren, do not forget to bring your Bibles with you every time, for you know that the faith of Protestant Christians rests upon the Bible alone.

CHAPTER II.

IS THE ROMAN CATHOLIC COMMUNITY THE CHURCH,
OR A BRANCH OF THE CHURCH ?

WHEN the four Christian brethren met, *Tal.* put first the question, Why they called the Roman Catholic Church merely the Popish Community and not the Church; and whether, if she was not the Church, she was not a branch of the Church ?

QAIM replied, that the Church of God was that community of believers who rest upon the pure and unmixed Word of God, and worship God in accordance with it. But the popes and papists have mixed up with it a great many other things, so that really the Christian faith, as held by them, is not pure and true; therefore the Roman Catholic Community is not the Church, nor indeed a branch of it. We can call her only the Roman Catholic, or Popish Community.

TAL. asked again whether, in the opinion of the brethren, true people of God could not be found in the popish community ?

QAIM replied, Yes, certainly. The members of the Church of God are scattered among all the different Christian sects. No body of Christians can truly say of themselves, We alone are the Church. Among all the different sections of the Church—the Presbyterians, Episcopalians,

Methodists, Baptists, and all others—there are false as well as true Christians. True Christians alone, however, constitute the Church of God. We do not deny that there may be true Christians in the Popish Communion, but they are such not because of, but in spite of, the unscriptural forms and gross errors of popery. Whosoever of them received, by the grace of God, the truth of the Gospel into their hearts, and rest on that truth, are members of the Church of God, notwithstanding the errors in which they may be educated.

KAL. This is like the state of things in Israel in the time of king Ahab. When the prophet Elijah, full of sorrow, thought that, besides himself, there was no other worshipper of Jehovah in Israel, God said to him, "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings. xix. 18. In the same way, though on account of her idolatry, deceits, fleshly and spiritual fornication and murders, popery is called in the Word of God, the "Mother of abominations," yet the Lord knows His thousands, that are within that corrupt community, who have not bowed unto the popish Baal. As it was in Israel, at the time of Ahab, so now among the papists, the Lord's people are hidden here and there, and though we may not know them, yet "the Lord knoweth them that are His."

QAIM. But we must also remember that the Roman Catholic community is abomination to the Lord, and that the Lord commandeth His people, who are mixed up with them, to separate themselves from among them.

KAL. What you say is very true; hence in that portion of holy writ, where we read of "Babylon the great," which is the whole apostate Church, in which the popish community

is the foremost or mother, there we find also these words :
 "I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. In this passage the Lord Himself declares, that within that apostate community there are some of His people; for if there were not, how could He say, "Come ye out of her, that ye be not partakers of her sins, and receive not of her plagues?"

TAL. Would you not call that community the Catholic Church, or the Catholic Community?

QAIM. I do not see how we can do so. It is true that in the Apostles' Creed we say, "I believe in the holy catholic Church." The meaning of the word *catholic* is *universal*, or *common*. I believe with heart and soul that all true believers over the whole earth, wherever they may be, or to whatever sect they may belong, constitute the catholic or universal Church. True there are many merely nominal Christians, who have been baptised and are called Christians, but who have never been born again by the Holy Spirit. Though baptised by minister or priest, by a bishop or by the pope himself, they are not true Christians; they are spiritually dead. I said before, that, since the papists do not rest their faith upon the pure Word of God, but upon their own corrupted rule of faith, and traditions, and rites, they can in no way be considered worthy of the name of Church. Much less could we call them the catholic or universal Church. They are a corrupt community. If you give their members the name of Roman Catholics, the mistake is not so great as the former, for the subjects of the pope are generally called by that name.

TAL. I wish to ask you another question. You used the expression "Babylon the great," which is in the Word of God. Do you think that the Roman Catholic community

is "Babylon the great?"

QAIM. The passage in which we find that phrase is in the seventeenth chapter of the book of Revelation. It is as follows:—

"MYSTERY, BABYLON THE GREAT,
THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS
OF THE EARTH."*

This "Babylon the great," &c., is generally understood to comprise not only the popish community, but also all the corrupt and apostate Churches or communities, which have sprung from her. The popish community is certainly the mother, the chief of all these corrupt and apostate Churches, and may, therefore, appropriately be called "Babylon the great, the mother of harlots."

KAL. In order to understand this well, we must remember that in many places of Scripture we read of spiritual adultery, or whoredom. When the Jews left their rightful Lord or Husband, Jehovah, and worshipped the idols and gods and goddesses of the heathen, and became partakers of their wicked and filthy rites and customs, then the Word of God terms them adulterers, for they had left their true and rightful Lord, and were committing spiritual adultery, or whoredom. If a woman forsakes her own husband, and has sinful intercourse with another man, she is called an adulteress. In the same way the Word of God calls the wickedness of those who forsake the true God, and worship and serve false gods, adultery and whoredom. The papists have established among themselves the worship or adoration of angels, of male and female saints, and many other things. They worship the angel Michael, and Gabriel, John the Baptist, and Joseph, and Peter, and Paul, and

Stephen, and St. Lawrence, the Virgin Mary, and Mary Magdalene, and Agatha, and hundreds of other creatures. And they also worship different kinds of pictures, and idols, and the sacramental wafer. This idolatry, and worship of saints and pictures, and wafer-worship, and all their vanity and folly in their worship are the spiritual adulteries and whoredoms of the popes and papists.

CHAPTER III.

THE WORD OF GOD, AND THE POPISH TRADITION; .

FIRST PART.

QAIM. Dear brethren, we Protestants believe that all the different subjects of our holy faith are contained in the holy Bible. But the papists say, that it is not so, but that besides the written Word of God in the Bible there are many traditions, *i.e.*, teachings of the Lord and the apostles not contained in the Bible, which, though not recorded by the apostles themselves, were afterwards committed to writing by the Fathers, and were received by the ancient Church. They say, that these traditions are not only equal to what is written in the Bible, but are even of higher value; and wherever there is a disagreement or contradiction between them there, not the word of the Bible, but the tradition of the Church must decide what is the rule of faith.

TAW. History fully proves the truth of what you say. Cardinal Eckius and Sylvester Prierias maintained, in opposition to Luther: "The Word of God derives all its authority from the Church and the pope, and to deny that proposition is heresy." The Council of Rome, held by Gregory VII. in 1076, ordained: "No chapter or book (of the Bible) shall be held as canonical, without the pope's authority." Baronius, A.D. 1076, and Baille, the Jesuit, averred: "Without the authority of the Church I would believe Matthew no more than Titus Livius, the historian."

The Council of Trent, Session 4, enacted: "That all should receive with equal reverence the books of the Old and New Testaments, and the traditions concerning faith and manners, as proceeding from the mouth of Christ, or inspired by the Holy Ghost and preserved in the Catholic Church; and whosoever knowingly, and of deliberate purpose, shall despise traditions, shall be accursed."

QAIM. The papists, moreover, say that the Holy Spirit, who dwells in the Church, does from time to time reveal new articles of faith, which must be considered equal to the word of God in the Bible.

KAL. It is strange that the papists should believe this. When they say that there are traditions of the Church, and that the Holy Spirit, who dwells in the Church, has revealed such and such a new article of faith, we must consider what they mean by saying so. When papists speak of the Church, they mean, that their own Roman Catholic community is the Church, and all other Christians are excluded from it. Again they say, that the pope and the priests constitute or represent the Church, and that to them the Lord gives from time to time new revelations and commandments. Again, they believe that the whole power and government of the Church is in the hands of the pope as the representative of Christ. Hence it follows, that whatsoever the pope is pleased to do, whether to add to the Word of God, or to take away from it, must be right, for, according to their popish idea, the commandment of the pope is the commandment of God, he being inspired by the Holy Spirit in giving it. Instructions or commands thus given become a part of the authoritative traditions or teachings of their system, and are employed in determining questions respecting the Bible, its teachings and its ordinances. If the Bible states one thing, and a

pope or some popish tradition states something different from or opposed to it, then the word of the Bible must be declared invalid, and that of the pope or popes must stand. You know, brethren, that the Pharisees at our Lord's time spoke and acted in the very same way; and the Lord on that account rebuked them, saying, "In vain do they worship Me, teaching for doctrines the commandments of men . . . Full well ye reject the commandment of God, that ye may keep your own tradition." Mark vii. 7, 9. And again the Lord said unto them, "Thus have ye made the commandment of God of none effect by your tradition." Matt. xv. 6. The popes and papists are acting exactly as the Pharisees did at our Lord's time.

TAL. I also believe with my whole heart that the words of the Bible are the Word of God, and it is the foundation of my faith; but we must remember that, when the papists refer to the traditions or writings of the Fathers of the Church, they say that they receive only those traditions as possessing authority, regarding which there is a *unanimous consent of the Fathers*. In my opinion those statements of the Fathers of the Church in which they all agree, must be true.

TAW. Dear brother; do you know what is the number of those books containing the writings of the Fathers? I read the other day a remark of Archbishop Usher, which will throw light upon it. He says: "I have been in the habit of reading every day, without intermission, a portion of the writings of the Fathers, and yet it took me eighteen or nineteen years to finish them. Now I am sure that there will be but very few persons who may have read half or a fourth part of the writings of the Fathers; and very rarely one may be found who, like that Archbishop, has read all the Fathers. Hence how can we know and say, that in

regard to such and such a tradition, all the Fathers are agreed? This so-called unanimous consent of the Fathers is nothing but a futile idea, and vain imagination. Most likely no pope even has read all the Fathers.

And another point is this, that the Fathers in many parts of their writings make statements opposed to the Word of God, and make often foolish remarks, such as the following: Justin Martyr, a famous Father of the Church, commenting on the passage, "I have spread out My hands all the day unto a rebellious people," &c. (Isa. lxxv. 2.), says, this is a prophecy of Christ's crucifixion, for Christ was spreading out His hands when they were nailed to the cross. Who can accept such an explanation of that passage?

Again, that same Father explains the passage in Isa. x. 6, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder," in this way, that the government, which is to be on Christ's shoulder, is the power or weight of the cross, which Christ was to carry upon His shoulder on the way to Calvary.

Again, Clement, one of the Fathers, who was a contemporary of the apostle Paul, makes this fanciful remark, that, when the harlot Rahab in Jericho did bind the line of scarlet thread in her window, by which she let down the spies, she by the scarlet colour (the colour of blood) of the cord showed that she believed in the atoning sacrifice of the Lord Jesus Christ.

Again, Origen was a very renowned Father. Any one reading his writings will find that in many places he makes most wonderful and fanciful explanations of some of the plainest statements in Holy Writ, and that being led astray by his philosophy, he makes such queer and extraordinary comments as seem to be mere playing with the words of

Scripture. The Fathers have certainly written a great many things which are good and useful, but they have mixed up with them a great deal that is fanciful and foolish and hurtful.

QAIM. Brethren, Augustine also was one of the great Fathers, and there is no doubt that there are most important and weighty statements in his writings, but together with them some which cannot be received. There is for instance that parable in Luke. xi. 5, 7, where we read that a man goes to his friend at midnight, and says to him, "Friend, lend me three loaves," &c., which he explains in the following way: The three loaves mean the holy Trinity, the Father, the Son and the Holy Ghost; for our spiritual life and support we receive from the holy Trinity; and the children who are with the friend in bed, are angels or saints in heaven.

Again, in Luke xi. 11, 12, we read thus: "If a son . . . of any of you that is a father . . . ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" Augustine gives this explanation of the passage: "The meaning of a fish in this place is Faith; and that of an egg is Hope." Brethren, who can accept such an explanation? There is folly also in the Fathers. Is all that they say right, because they are called Fathers who said it? Certainly not, because the Fathers also were erring men.

KAL. I also can give you one or two of such fanciful explanations of Scripture passages by the Father Augustine. We read, that at the marriage feast in Cana of Galilee the Lord miraculously turned six waterpots of water into wine, each waterpot containing two or three firkins apiece. Augustine says: It is stated here, two or three firkins apiece. If we adopt two firkins, then the meaning is two

nations, *viz.*, Jews and Gentiles. If we adopt three firkins, it means the three sons of Noah, *viz.*, Shem, Ham and Japheth. The six waterpots indicate the six ages, from Adam to the birth of Christ. Brethren, what more need I say? These are some of Augustine's fanciful imaginations.

TAW. I also can give you a few fanciful expositions of the great Father Augustine. In speaking of Nathanael he says: "It is written, that the Lord saw him under a fig tree. Remember that Adam and Eve, after they had fallen into sin, and knew that they were naked, sewed fig leaves together, and made themselves aprons to cover their nakedness: hence fig leaves are an emblem of sin. The Lord seeing Nathanael under a fig tree means, therefore, that Nathanael was at that time sitting in the shadow of sin and death."

TAL. What queer expositions of plain statements! Hitherto I always thought that the Fathers were very wise and godly persons, but hearing what you, my friends, tell of them has lowered my faith in them a little. But even if there are some queer things in their writings, yet we must admit, as has been said, that there are also many correct and precious statements contained in them. Moreover they lived so much nearer to the time of Christ and the apostles, that it seems to me they had a much better opportunity to understand and explain their writings, than the writers and commentators of our times. However, I have now some doubts in regard to their correctness in what they say, and it appears to me that it is dangerous to travel on the sea of theology in the bark of the wonderful and often fanciful expository writings of the Fathers. For though, no doubt, they possessed great wisdom, yet their wisdom, it seems, became sometimes foolishness, and if I had to sail with them in the same ship, and

were carried about by every wind of their statements, and explanations of Scriptural doctrines, I do not know whither these variable winds might carry me.

QAIM. What you say is very true; and now consider that the popes and popish priests tell us that the truths of the Word of God must be explained in accordance with the teaching contained in the traditions or writings of the Fathers! This is of course impossible. And yet, dear brother, we must not, on account of the mistakes contained in the writings of the Fathers, reject all that they say, but follow the injunction of the apostle, "Prove all things; hold fast that which is good." 1 Thess. v. 21. Let us examine what the Fathers say; the different traditions that have come down to us from them, and see whether they are right or wrong. Just as a goldsmith assays gold on his touchstone to find out whether it be genuine or not, so we ought to examine the different statements of the papists, the traditions, rites, and dogmas which exist among them, on the touchstone of truth, and that touchstone is the Word of God, the holy Bible. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. viii. 20. If what they say and hold is in accordance with God's holy Word, it is right; if not, it must be wrong.

KAL. Blessed be the Lord, that He has given us His true and pure Word. If we had not this Word to rest on, we should be like a ship without chart and compass, tossed to and fro by every wind that blows. The apostle Paul, therefore, exhorts us, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14.

CHAPTER IV.

THE WORD OF GOD, AND THE POPISH TRADITIONS.

SECOND PART.

QAIM. Brethren, the subject of our discourse, at our last meeting, was, that all the writings of the Fathers, and all doctrines and rites of our holy religion must be proved and examined by the unerring standard of the Word of God. If they are in accordance with that, we must receive and obey them; if not, we must reject them.

TAW. The papists are doing just the very reverse. They say that the writings of the Fathers, and what they consider to be the traditions which have come down from them, are the standard of the rule of faith, according to which we must examine and explain the Scriptures. And now, since we know that in their traditions and canons they do not include only the writings of the Fathers, but also the words and statements of popes and priests, whether true or false, it follows that only those portions of the Bible are to be received by the people as canonical which it pleases the priests to teach them, and they thereby hide, if possible, their lying and deceit, and their unscriptural dogmas. If the people were allowed to read the Bible for themselves, they would soon find out which of the

statements of their priests are true, and which are not true.

KAL. Every reader of the Bible knows that very many of the popish doctrines are opposed to the truths stated in the Bible. I will mention only two of them. The Bible teaches that there is ONE Mediator between God and men, even the Lord Jesus Christ. The popish creed teaches that there are MANY mediators. Besides the Lord Jesus Christ they make their saints, both men and women, particularly the Virgin Mary, and also angels, their mediators. They call upon them in their prayers, saying, Holy Mary, pray for us; Saint Peter and Saint Paul, pray for us; all ye holy angels and archangels, pray for us, &c., &c. Those who read the holy Bible know that these prayers of the papists are not only sin, but blasphemy. In order to keep away this knowledge from the people, the priests tell them that they must not read the Bible, but must receive only what they teach and tell them.

Again, the Word of God says: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." Ex. xx. 4, 5. The papists, by the order of the priest, or in accordance with their traditions, bow down themselves to their saints, and idols, and pictures, and many other things, and worship them. Thus their custom in doing so is opposed to the command of God in His Word. It is no wonder that the priests, in order to hide this fact of opposition to the command of God, tell their people, You must not read the Bible.

QAIM. Brethren, in all that we have been speaking about we see the cunning and deception practised by popes and priests. If religious truth rests only upon the Word of God, as it indeed does, it is easy to prove the articles of faith from that; and if we examine the popish dogmas and their tradi-

tions by the only true standard, *viz.*, the Word of God, we find that many, or rather most of them, turn out to be more or less untrue, and the deceit of those who made them is evident. When they make their traditions the standard by which to judge of right and wrong religion, they can establish any thing they like. For what false or unscriptural subject is there which they by their cunning could not bring forward as a tradition from the Fathers? The pope needs only say, that it is, and the thing is done. Hence the assertion of the papists that the traditions of the "Church" (*i.e.*, of the popish community) are of greater importance than the words of the Bible, is not only wickedness but rank blasphemy.

There is another point to be considered regarding which great care is required. Some of the Fathers in explaining truths from the Bible, reject the natural and literal meaning, and put a fanciful and unnatural meaning in their place, which they call *spiritual*, or *allegorical*, or *figurative*, which is often merely the production of their fancy, and not the truth of the Divine Word. So, for example, the narrative of the marriage in Cana, which has been mentioned before, the Fathers give a long figurative or "spiritual" explanation. Leaving, however, the nonsensical "spiritual" meaning given by them, we need only remember that in that narrative water means real water; and waterpots mean real waterpots; and their containing two or three firkins apiece means two or three real firkins apiece; and wine means real wine. We must take the literal sense, and not a figurative or spiritual one.

KAL. The apostle Paul gives us a rule in explaining the Word of God, which is this, that the different portions or passages must be "according to the proportion of faith;" that is, they must agree with the general tenor of the Scriptures. If we hear the exposition of some passage from such a

“spiritualiser,” and inquire whether that explanation is according to the proportion of Gospel truth in general, we shall soon find out that what is called the figurative or “spiritual” meaning of the passage thus treated is often only a new thing, to mislead us, and cause us to give up the true and natural meaning. Common sense, guided by the Word of God, gives us the true meaning.

TAW. I wish to say one word more. We all know that the papists have not only corrupted the articles of faith of our holy religion, by their own additions and traditions, but they have also invented many legends and fabulous stories, which they teach their people as if they were true. They have taken away the true bread of life, and in the place of it, or mixed up with it, ‘give them stones for food. They tell them thousands of foolish legends, and amongst them are many which are real nonsense, which, however, many of them believe to be true. I will relate one of these legends, which is a most wonderful one, as recorded by the famous *Anselm*, who in the eleventh century was Archbishop of England. He tells as a genuine fact that one morning a notorious thief entered the cottage of a poor widow, with an intention to rob her; but judging her not worth enough for his trouble, he thus familiarly accosted her,—“Have you breakfasted yet?” “I breakfasted?” she replied, “God forbid that I should violate my vow to fast every Saturday in the year.” “Every Saturday, and why that?” he asked. “Because,” answered the woman, “I heard from a famous preacher that whoever fasts on Saturday, in honour of our Lady, cannot die without confession.”* The thief upon that information feeling penitence

* The papists think that if any dying person, before expiring, makes his confession to a priest, and the priest gives him absolution, his soul will go to heaven.

knelt down and swore to the Queen of Angels, that he would also fast every Saturday for her sake; and thenceforth inviolably kept his promise. But as he still continued his robberies, he was eventually surprised by some travellers, who severed his head from his body. His executioners were instantly surprised to hear the head cry out, "Confession, masters, I beg at least that I may have confession." The affrighted manslayers ran to the next village, to inform the curate, who immediately went to the place with a multitude of the people, to witness that prodigy; and having joined the head of the highwayman to his body, according to his desire, gave him confession. After which the penitent, having thanked the priest for his absolution, said with a loud and distinct voice, "Masters, I never performed any good in all my lifetime, except my having fasted every Saturday in honour of the mother of God. At the very moment I received the deadly blow a frightful troop of devils surrounded me to seize my soul; but the blessed Virgin came to my aid, and drove them far from me by her divine presence, and would not suffer my soul to leave my body till I should be sufficiently contrite, and make confession of my sins. Having also intreated the attendants to pray for him, he passed from this world into the state of happiness and glory."*

QAIM. I will also give you one of those wonderful popish legends. In the Roman Breviary, the following legend is recorded of Margaret, one of their saints. "She prayed that she might have a personal conflict with the Devil. He appeared in the form of a dragon, and swallowed her; but she instantly armed herself with the sign of the cross, upon which the dragon burst asunder, and the virgin came from him unhurt."

* Salo, Methode, &c.

KAL. We all know the story of the Samaritan woman, as recorded in the fourth chapter of the Gospel of John. It is a most beautiful story, provided we do not add to it, or take away from it. Cornelius a Lapide, a popish commentator, adds some new things to it, saying, that the name of that woman was Photina, and that after she had been truly converted she went to the city of Carthage, preached there the Gospel, and became there a martyr. That same commentator gives us also the date, namely, the 20th of March, when on account of her faith in Christ Photina was decapitated. And that day is noted down in the calendar of the popish saints, male and female, when the papists commemorate the martyrdom of Photina. That commentator also states, that in the church of St. Paul in Rome, that martyred woman's skull is preserved as a relic, and that he had seen it with his own eyes!

TAL. Who can believe such stories?

QAIM. You may well put that question. But now think about those miserable priests who withhold from the people the pure Word of God, and instead of it give them such ridiculous and nonsensical legends. And many of their people being in a state of ignorance and superstition receive these false and misleading stories and traditions as true. They receive stones for bread.

CHAPTER V.

THE POPES AND PRIESTS HAVE CORRUPTED THE WORD
OF GOD, AND FORBID THE LAITY TO READ IT.

QAIM. Dear brethren, when at our last meeting we conversed about the pure Word of God, and the traditions made by men, our hearts rose in gratitude to God, saying, Lord, we bless and praise Thy holy Name, that Thou hast given us the holy Bible, written by Divine inspiration, and hence free from mistakes.

KAL. It seems to me, that if the pope and popish priests say that we must understand and explain the words of Scripture according to the traditions of the Fathers and the popes, it is as if a person should take an oil lamp, and place it close by the moon, in order that we may be able to see that luminary. We Protestants grieve about the fact that the papists have put their unholy hands upon the holy Bible, and mixed up with it writings which are not given by Divine inspiration, but by the erring human mind. There are fourteen different writings of that kind, which are called Apocrypha, added by the papists to the Old Testament, just as if they were a part of the inspired volume, and indeed papists consider them to be so.

TAL. Will you kindly mention the names of the fourteen writings which are called Apocrypha?

KAL. Their names are :—

The two Books of Esdra ;

The Book of Tobit ;

The Book of Judith ;

The Rest of the Chapters of the Book of Esther ;

The Wisdom of Solomon ;

The Wisdom of Jesus, the son of Sirach ;

The Book of Baruch ;

The Song of the Three Holy Children ;

The History of Susanna ;

The History of the Destruction of Bel and the Dragon ;

The Prayer of Manasses, King of Judah ;

The two Books of the Maccabees.

TAL. Please tell me, whether the Jews, who were the keepers of the Old Testament, acknowledge the Apocrypha to be of Divine authority.

TAW. No, they do not even mention them. Moreover, whilst the inspired books of the Old Testament were all written in the Hebrew language, the Apocryphal books were written in the Greek language.

TAL. Why, in your opinion, did the papists admit them into the Bible, and declare them to be of Divine authority ?

TAW. They very likely admitted them because their contents support some of the erroneous doctrines of their rule of faith.

QAIM. Brethren, we must not forget that in the Apocryphal books there are indeed many things which, like other human compositions, are useful and worth reading, but besides these there are other things in them which are untrue or silly, which prove that they are not Divinely inspired. For instance, it is written in one of them, that Baruch, the companion of Jeremiah, the prophet, was taken to

Babylon, whilst, contrary to this, Jeremiah himself states that he was taken to Egypt. In one place there is this silly story, that when Tobit wished to cast out a demon from a person, an angel gave him the advice to catch some fish, take out its heart and liver, and burn them near the man possessed, and the smoke of it would drive out the demon. Again, we also read in the Apocrypha, that during the forty years that the children of Israel sojourned in the wilderness, the tabernacle, and the ark of the covenant, according to the command of Moses, followed him. Such queer and wonderful stories, opposed to reason and revelation, are contained in the books of the Apocrypha, and they prove clearly that they cannot be Divinely inspired, but are mere human compositions. By mixing up Divine revelation with human compositions the papists have corrupted the Bible.

TAW. There is one thing more which I should like to mention in this connection. It is this, that the Apocryphal books were not received into the canon of Scripture during the first four centuries after Christ, nor ever authoritatively so, by the papists, before the Council of Trent in 1563.

KAL. We must also consider another point, namely, that in the fourth century the popes and priests made a translation of the Old and New Testaments, from the original Hebrew and Greek languages, into the Latin tongue, which they call the Vulgate, and though there are a number of mistakes and mistranslations in it, and though to most of the people Latin is an unknown tongue, they have made that Latin translation the only authorised one for use in their religious services.

TAW. Wherever the holy Bible has been translated into the vulgar tongue, *i.e.*, into the language of the

people, the priests and bishops disapprove the reading of it by the people, without a written permission from them. They say: "If any (of the common people) shall have the presumption to read or possess it (*i.e.*, the Bible translated into the vulgar tongue), without any such written permission, he shall not receive absolution, until he have first delivered up such Bible to the Ordinary." *

TAL. Why should the priests be so anxious to prevent the reading of the Word of God, in the vulgar tongue, by the people?

KAL. The reason is a very simple one. They are desirous, not only to prevent their people from reading the Bible in their own language, but also from becoming generally educated, and able to read other books, whether of a religious or scientific nature, because their power and influence among them depends upon their keeping them in ignorance. It is universally known that the pope and priests do not favour the education of the people in popish countries, such as Spain, Portugal, Italy, Mexico, the South American Republics, &c. In such countries the people are generally more or less sunk in ignorance and debasing superstitions. And the reason why the priests are so anxious to keep the people in ignorance and mental and religious darkness is because they very well know, that wherever people become enlightened and educated, and where they are able to read and examine books of science and religion for themselves, there the priests are in danger of losing their power and authority; for reading people will soon be able to see the difference between the teachings of the Bible and the idolatrous worship and the superstitious ceremonies taught by the priests. They, therefore, consider it of vital importance

to withhold the Bible from the people, to oppose the establishment of schools, and to keep them in ignorance so that they might not be able to read the Bible. Where Protestants in a popish country or community use the Bible translated into the language of the people, the popish priests in that country or place forbid their people to read it, and prevent them from doing so as much as they can. It is well known, that where a priest finds one of his people reading the Bible, he does not only threaten or punish him in the popish way, but generally seizes the book and burns or otherwise destroys it.

QAIM. What you say is a fact. A friend of mine told me the other day something of the kind, which happened a few years ago. On one of his missionary journeys towards Nepaul he arrived in the city of B—, and heard that there was a Roman Catholic community with a priest attending it. The congregation was of considerable size, and the quarter in which they lived was called Kristian-tola, and in which there was a church. When my arrival became known, my friend said, many of the Roman Catholic Christians came to my tent, to hear the Gospel, and to ask for medicine, which I was in the habit of giving to the sick. They told me, that some years ago another missionary had been there, and after preaching the Gospel to them, and the heathen of that place, he distributed a number of single Gospels. The members of the popish community took them gladly, but when their priest heard of it, he became very angry with them, and took the books away and burned them. Among these Roman Catholic Christians I found two who appeared to me to be pious persons, and the cause of their piety was soon known to me. When we three were alone, they told me, that when the priest had collected

the books I spoke of, in order to burn them, they both had kept and secreted their own, and had been reading them privately. I was glad when I heard this, and, on conversing more with them, I found out that they had been searching the Scriptures, and had found out the way of salvation. Then it became clear to me, that the reading of God's Word was the foundation of their true Christianity. They asked me whether I would not come and settle down in their city, and establish a school for their children, that they might learn to read, "For," said they, "our priest does nothing for the education of our children, who are growing up like buffaloes, without any education or ability to read." They were very sorry when I told them that I could not do that.

TAL. Gentlemen, I heard that the popish priests give their people instead of the Bible a book which they call "Breviary," which contains portions of Scripture, and a catechism of religion, and the Ten Commandments, and prayers. Do you call that good or bad?

QAIM. I cannot call it good, but must call it bad. It is bad, because that "Breviary" is to take the place of the Bible. The priests, keeping back from the people the Word of God, give unto them, instead of it, some popish composition, mixed up with a few words from Scripture. And what you call a catechism of religion, is a catechism teaching popery. Prayers in it are mostly to the Virgin Mary, and other so-called saints, asking them to pray for them. And in regard to the Ten Commandments they have also altered them with great cunning. The Breviary is full of such things, which are contrary to the Word of God.

TAL. What do you mean by saying that in recording the Ten Commandments they have also shown great cunning?

KAL. You are aware, brother, that the second commandment in the decalogue forbids all idolatry. The papists do not indeed throw that commandment out of the decalogue, but have stated it so cunningly, that people generally do not notice the commandment at all.

TAL. Please show us their cunningness.

KAL. I will show you. The *first commandment* is,—“I am the Lord thy God . . . thou shalt have no other gods before Me.” Ex. xx. 2, 3. Again, the *second commandment* is,—“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them.” Ex. xx. 4, 5. They have joined this *second* commandment to the *first*, in such a way as if it were a *part* of the *first* commandment. And in fact, they have given to the *two* commandments, thus joined together, the name of *first commandment*.

TAL. It is clear from what you state that they have really *not thrown out* the second commandment, but only joined it to the first. What wrong is there in it?

KAL. The thing is this, brother, that the priests have prepared a catechism, and in it stated the Ten Commandments in an abbreviated form. They have only taken the first sentence of each, or what they considered the main part of it, and dropped the remainder. And these abbreviated Ten Commandments they have placed in the people's hands. In this commandment which is *their first*, but which is really the *first and second*, they have merely received these words,—“I am the Lord thy God: thou shalt have no other gods before Me,” and have dropped the whole remaining portion, which is really the second commandment, from the catechism. If they should write

out the Ten Commandments fully, and the *second also in full*, then the people in reading that could easily see that they (the papists) are transgressing God's holy law in worshipping idols or living creatures in heaven or on earth, and that they must not even bow down themselves to them and serve, or worship, or adore them. But since the popish priests do worship creatures, and idols, and pictures, &c., they have shown their trickery in giving that mutilated catechism to the people, in which the second commandment is not to be found.

TAL. Then there remain only *nine* commandments altogether. How did they fill up the number *ten*?

KAL. They did this cunningly, by cutting the *tenth* commandment in *two*, to fill up the number. The *tenth commandment* in the Bible is,—“Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.” It will be clear to any unprejudiced person, that there is only one kind of commandment contained in this, namely, Do not covet that which is thy neighbour's. But sheer helplessness led the papists to cut this commandment in two, so that they could fill up the number of *ten*.

TAL. Please tell me how they have worded the different Ten Commandments.

KAL. In their catechism they have worded them in this abbreviated way:—

- I. I am the Lord thy God: thou shalt have no other gods before Me.
- II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh the name of the Lord his God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

TAL. Do the papists now-a-days also receive the Ten Commandments in this form?

TAW. Before the Reformation; *i.e.*, until the sixteenth century, this altered form of the Ten Commandments was printed in all their religious books, and in this form it became current, and spread also in other countries. But after the Reformation there arose a great dispute among the Protestants and papists about it. The Protestants accused the papists of having mutilated the Ten Commandments, and dishonoured the holy law of God. The papists were at last obliged to print them in a complete form as an appendix to the Douay catechism. They did, however, not separate the first commandment from the second, but printed both together, as if they were one.

KAL. When thinking about the wickedness of the papists, that they with their unholy hands have introduced changes into God's holy Word, the Lord's word, we know, is applicable to them,—“Men loved darkness rather than light, because their deeds were evil.” John iii. 19.

CHAPTER VI.

RISE AND PROGRESS OF POPERY.

TAL. Brethren, if you have no objection, let the subject of our conversation to-day be, How the Primitive Apostolic Church degenerated into Popery.

TAW. Our brother's suggestion is a good one, and we shall all doubtless be profited by considering this matter. When our Lord Jesus Christ had finished the great work of salvation, for which He came to the earth, and assumed our nature, He said to His disciples, "Go ye therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." After this He ascended up to heaven, and according to His promise He will come again at the end of the age, *i.e.*, at the end of this dispensation. Obedient to the command of the Lord, the apostles travelled from country to country, preaching the Gospel; and wherever they preached, people were converted, in some places many, in others but few, and thus Christian congregations were formed; and wherever these congregations existed, there the brethren elected from among themselves some pious and experienced brother, who was to become their pastor, and the apostles ordained him to be pastor of that congregation or Church. That ordained person was called

Bishop (which means overseer), or Presbyter (which means elder), or Pastor (which means shepherd). If in some large city there were many Christians, who could not worship all in the same place, they constituted several Churches, and over every one a separate bishop or pastor was elected and ordained.

TAL. You are aware, that a bishop (or overseer) among Roman Catholics, and Episcopalians, and some other sections of the Church, now-a-days, is not considered to mean the overseer of one Church, but of all the Episcopal Churches in a country, province, or district, and he has the oversight of all the Churches with their ministers in that country or district, which is called his diocese. From this we see that there is a great difference between the primitive bishops and the present ones. Will you kindly bring forward such passages from Scripture as prove your point, namely, that the bishops of the primitive Churches were not diocesan bishops, or overseers of the Churches of a certain district, but bishops, or pastors, of the different Churches?

KAL. Yes, I will tell you. Please open your Bible, and look at the first verse of Paul's Epistle to the Philippians. There we read: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." From this verse it is evident that in the city of Philippi there were several—two, three, or more—bishops and deacons. As they were all in one city, it is clear that those bishops could not have been overseers over a number of Churches of a country or district, or in other words diocesan bishops, but the bishops or pastors of the different Churches of that city. And the deacons, who are mentioned, were the servants of the Churches, like the seven deacons who are

mentioned in the sixth chapter of the Acts of the Apostles, who served tables, *i.e.*, attended to the widows and poor of the Church.

Let me refer you to another passage. When the apostle Paul sent from Miletus to Ephesus, and called the *elders* or *presbyters* of the Church or Churches in Ephesus to Miletus, he said to them, in his instruction: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you bishops (or overseers), to feed the Church of God, which He hath purchased with His own blood." Acts. xx. 28. The city of Ephesus was a large city, and he therefore called the bishops or pastors (all of whom he called presbyters,) of the Church or Churches of that city, and perhaps those of adjacent places also, to Ephesus, to give them his instructions.

TAL. From those passages of Scripture, mentioned by you, it certainly seems clear that the bishops of the apostolic age were pastors of the Churches, and not overseers having ecclesiastical jurisdiction over a number of Churches and pastors in a district, or province, or a country.

TAW. Well, as the Word of God, so also history, teaches us that the different Churches in the apostolic age had each their own bishop or pastor. But the writers of history inform us, also, that in the apostolic age already there were schisms and dissensions among the bishops, and among the members of the Church. Among those members who had come out of Judaism there were some who wanted to introduce Jewish rites again into the Christian Church. We read, that "certain men (believers) which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts. xv. 1. In order to decide this question, the apostles and elders came together, and after much disputing this

heresy was condemned. (See Acts. xv.)

Again, in the large Church of Corinth there were some who said that there is no resurrection of the dead. (See 1 Cor. xv. 12.) Paul in his first epistle to Timothy speaks of heretics, whose "word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some." 2 Tim. ii. 17, 18. And the same apostle blames the Churches of Galatia, that they so soon had been removed from the true Gospel, and were listening to heretical teachers, who troubled them, and would pervert the Gospel of Christ. (See Gal. i. 6, 7.) Again we read also of blameworthy things regarding some of the bishops. The apostle Paul writes, to the Colossians: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Col. iv. 17. And the apostle John says in one of his epistles: "I wrote unto the Church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church." 3 John ix. 10. It appears that this Diotrephes was the bishop of the Church, in whose heart pride and self-sufficiency were the ruling propensities.

TAL. Brethren, pride we find in the very apostles. We see it when we read: "There was also a strife among them, which of them should be accounted the greatest." Luke xxii. 24.

TAW. You are right. Now if in the apostles' time, nay, even in the very apostles themselves, such blemishes and defects were found, need we wonder that after them such

sins, and greater ones, were found in the Churches, and pastors of the Churches? History tells us that gradually all kinds of heresies, and unscriptural doctrines crept into the Churches. We find that envy and strifes arose among the bishops, and that one wanted to be greater than the other. The congregations of large cities were generally larger than those of towns and villages, and the bishops of these large cities were generally more learned and eloquent preachers, and people would on that account consider them to stand higher than those of smaller towns and villages. The Church of the city of Rome was considered to take a higher place than all the other Churches, not only because Rome was the capital of the large Roman Empire, but also because the apostle Paul, though not the founder of that Church, had yet been living in it several years. It was natural that other Churches would consider the Church of Rome of high standing, and her bishop occupying a higher position than that of all others, a kind of chief-bishop or archbishop; and the bishop of Rome was pleased with it. Hence when disputes, or dissensions, or heresies arose in other Churches, which they themselves could not settle, they would naturally look to that chief-bishop, the bishop of Rome, to settle it and remove the difficulties. When in the fourth century the Emperor of the Eastern and Western Romish empires—Constantine—became a Christian, worldly pomp and love of worldly grandeur, and with these much wickedness and pride, and more heresies and dissensions troubled the Churches; the Church became then the Established Church of the empire, and worldly pomp and excellency in the Church took more and more the place of spiritual beauty and excellency. The emperor's desire was to conform the ecclesiastical government, as much as possible, to the secular govern-

ment of the empire; and as in the latter there were officers of different degrees in rank, so, he thought, there should be officers or ministers in the Church of different degrees. He therefore appointed sub-bishops, and high bishops, and chief-bishops, &c., &c., and their subordinates were also of different degrees. And, as there was much pride and ambition among the bishops in the Church, they liked this arrangement generally. The chief-bishop of Rome would be naturally pleased with his high rank and name, and would practise oppression and, to some extent, tyranny over the sub-bishops. To make a long description short, the chief-bishop of Rome, through his own ambitious desires, and the help of the emperor, rose gradually higher and higher, until he declared himself, or was declared, the head of the whole Church, and in his pride and arrogancy thought and stated that, whilst the Lord Jesus Christ was the Great Head of the Church Universal, in heaven, he was His vicegerent, or vicar and representative, on earth. In this way the popedom was established. We must, moreover, consider, that King Pepin, in the year 755, gave to the pope a certain small portion of the country of Italy, and from that time the power of the pope increased so much, that in his arrogancy he considered himself as possessed of supreme authority not only over all Churches and bishops, but also over all emperors and kings. This small country, called the "States of the Church," which he possessed, remained in the possession of the popes till the year 1870, when it was taken from them; and from that time the pope has had only *ecclesiastical* authority over the whole popish community; or Roman Catholic Church. In order to increase this ecclesiastical power, *i. e.*, to spread popery, and, if possible, obtain again political power, the pope, and all his

subordinates, particularly that wicked and unscrupulous sect, the Jesuits, use all means in their power to arrest the spread of Protestantism, to extinguish, if possible, the light of the truth, and to bring the Protestant nations again into the cursed net of popery.

QAIM. Brethren, one of the wicked ways of the popish priests, all over the world, consists in this, that wherever the Lord has blessed the labour of Protestant missionaries, in bringing people out of the darkness of heathenism into the light of Christianity, there in those places, or very near to them, popish priests, particularly Jesuits, are placed, to draw away the converts from the truth, and by lying and deception, in the garb of piety, to bring them into their popish net. And the semi-papists or Ritualists among the Episcopalians assist them most effectually in their evil work. Here in India, for example, in Chota Nagpur, in the Punjab, in Ahmednagar, and other places, they by their cunning and craftiness have enticed many of the simple converts into the popish net. It is therefore the duty of every Protestant to avoid them as much as possible, and to teach our simple converts, too, to keep away from them, lest by their efforts and false promises they are caught in their snares. Brethren, as among the Protestants in Europe and America, so here also in India the motto should be written on the Christian banner,

NO PEACE WITH ROME!

CHAPTER VII.

IDOLATRY OF THE PAPISTS.

FIRST PART.

QAIM. Brethren, with your consent our conversation to day shall be about the idolatry of Popery. The first of the commandments of the Divine law is this: "Thou shalt have no other gods before Me." Ex. xx. 3. According to this commandment we are forbidden to worship any creature, whether man or angel, but only the only living and true God.

And the second commandment is: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them." Ex. xx. 4, 5. This commandment forbids us both to make idols and to worship them. Papists are transgressing this commandment continually by worshipping angels, or men, particularly the virgin Mary. And they worship also pictures of a certain kind, and various idols, and many other things. The Word of God plainly forbids every kind of idolatry.

TAL. In connection with this point we must consider, what the papists have to say in regard to this, to clear themselves from such an accusation. They say, that there are two kinds of worship. One is the worship which we

render only to God, and the other is a mere adoration which we render to Saints, and angels, and pictures, and other things. We do not really worship them, but only adore them.

QAIM. You know, dear brother, that I was brought up among the papists, and spent my childhood and youth in the popish community. I can tell you, that, though the priests speak of the difference between worship and adoration, they make this difference merely in theory, in order to cover their great sin, but in reality they, and the papists generally, make no such difference in their practice.

Just as they worship God, in the same manner they worship Saints, Angels, the virgin Mary, Images, Pictures and other things. And if they say that they only *bow down in adoration* before them, we must remember that the commandment of God is,—“*Thou shalt not bow down thyself to them.*” Ex. xx. 5. To worship any thing, or any creature, beside God, or to bow down ourselves to it, in the way of worship, is idolatry. The fact is, that the papists worship angels, and prophets, and apostles, and men and women, who are dead, whom they call Saints. They believe them to be present with God, and therefore call upon them in prayer, saying,—Holy Mary, holy Mother of God, St. Michael, St. Gabriel, St. Raphael, all ye holy Angels and Archangels, pray for us! All ye holy Orders of blessed Spirits, St. John Baptist, St. Joseph, all ye holy Patriarchs and Prophets, St. Peter, St. Paul, St. Andrew, &c., &c., pray for us! All ye holy Apostles and Evangelists, all ye holy Disciples of our Lord, all ye holy Innocents, St. Stephen, St. Lawrence, St. Vincent, &c., &c., all ye holy Martyrs, &c., &c., all ye holy Bishops and Confessors, all ye holy Priests and Levites, all ye holy Monks and Hermits, pray for us! St. Mary Magdalene, St.

Agatha, St. Lucy, St. Agnes, &c., &c., all ye holy Virgins and Widows, all ye holy Men and Women, Saints of God, make intercession for us! &c., &c. In this way the papists worship, or adore in prayer, these and many others, and by doing so commit idolatry.

There is a most blasphemous prayer recorded in the *Novena of St. Joseph*, page 227, which runs thus: "O most desirable Jesus! O most amiable Mary! O most dear Joseph! I give myself up entirely to you; take possession of me for ever. O holy trinity! I offer and consecrate to you the three faculties of my soul. O Jesus! Mary! Joseph! most blessed trinity! bless me with the triple benediction of the thrice holy Lord."

TAL. This is indeed an awfully idolatrous and blasphemous prayer of the papists.

TAW. Yes, and let us notice particularly that, among all the Saints worshipped by them, the virgin Mary stands highest, higher than any Saint, yea, higher even than our Lord Jesus Christ; and the worship or adoration paid to her is higher than that of any other creature, and more prayers are offered to her than to any one else. They foolishly imagine that Mary, in answer to their prayers, will go to Jesus, and coax or persuade Him, saying,—My Son, give unto them what they ask, or induce God, the Father, to give to them. In doing so, they do not consider what awful dishonour they show to the Lord Jesus.

KAL. Yes, brother, they grossly dishonour Him. The Lord did not say to His disciples, Whatever ye shall ask of Me, *through My mother*, that I, going to the Father, will cause Him to give you; but, "Whatsoever ye shall ask in *My name*, that will I do, that the Father may be glorified in the Son." John xiv. 13. And again, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in *My*

name, He will give it you. Hitherto have ye asked nothing in *My name*: ask, and ye shall receive, that your joy may be full." John xvi. 23, 24. If, as is evident from these passages, the Lord Jesus Himself is our Intercessor, what need is there of other intercessors, or sub-intercessors, that we should put up? In obedience to Christ's word we are to go *straight to Him*. But the Mariolaters (or worshippers of Mary) think that, unless they accept her mediation, the Lord Jesus will not hear them, or, at any rate, not *soon* hear them, to give them what they want, and therefore say, Let us make His mother a mediatrix, in order that she may induce Him to hear us. They do not consider that His mother is a sinner by nature, like other human beings, and that she has obtained salvation only by the grace of God, through Jesus Christ, the Mediator, and is herself dependent upon the intercession of the Lord Jesus. Hence Mary can do nothing for others.

QAIM. We must, moreover, consider, that the virgin Mary herself confesses that she needs salvation, for after having received the message from the angel, that she was to become the mother of the Lord Jesus, she, in praising Him, said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God *my Saviour*." Luke i. 46, 47. Now it is sinners only who need a Saviour and salvation. If then the virgin Mary said, "My spirit hath rejoiced in God *my Saviour*," she confessed herself, that she was a sinner, and needed to be saved from sin.

TAL. Gentlemen, please tell me, does the virgin Mary not occupy a very high position in the sight of God?

KAL. That she does occupy a high place among the redeemed there is not the least doubt, for when the Lord would become incarnate, it was His pleasure to grant to Mary the great honour of becoming His mother. Hence

the angel Gabriel also said to her, "Hail, thou that art *highly favoured!* The Lord is with thee: *blessed art thou among women!*" Luke i. 28. Yes, there is not the least doubt but that Mary was a blessed woman, for she became the mother of our Lord. But this does not mean that she was a woman without sin, and worthy to be worshipped. Like all other human beings, she was a sinner needing salvation, or deliverance from sin, and knowing this, she says, "My spirit hath rejoiced in God my Saviour." The papists err greatly in not only worshipping her, but worshipping her even more than the Lord Jesus.

Again, if the papists think that Mary ought to be prayed to, because she is called "blessed among women," then surely there is greater cause for praying to "Jael, the wife of Heber the Kenite," for Deborah, the prophetess, calls her "blessed *above* women." Judges v. 24. But who would be so foolish as to pray to Jael on this account?

TAW. St. Liguori in his book, page 64, tells a ridiculous story about the virgin Mary. He says: "Bernardine de Busto relates, that a bird was taught to say, Hail, Mary! A hawk was on the point of seizing it, when the bird cried out, Hail, Mary! In an instant the hawk fell dead."

TAL. Who can be so simple as to believe such a story?

QAIM. There are a few more things connected with the virgin Mary, that we must speak of. First, the papists call her the *mother of God*. This is rank blasphemy. The Lord Jesus was, and is, the eternal Son of God in His Divine nature, for, "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. It pleased Him to assume human nature. "The Word was made flesh." John i. 14. He was conceived by the power of the Holy Ghost in the womb of the virgin Mary. Hence, as to *His human nature*, the virgin Mary became his mother;

but according to *His Divine nature* she could never be His mother. To say, then, that Mary was the mother of God is not only wrong, but blasphemous.

There is another thing which is an invention of the papists. They say that Mary was a virgin not only until Christ was born, but that she remained a virgin ever afterwards. Hence, when they repeat her name, they generally add to it the two words, "ever virgin." They thus teach that there is something wrong or impure in becoming a mother of children, and that there is a particular holiness or excellency in remaining unmarried. Their whole system teaches that Celibacy is a holier state than that of Matrimony, although God, creating them male and female, *designed* men and women for marriage, and although the apostle Paul says, "Marriage is honourable in all, and the bed undefiled." Heb. xiii. 4. Hence, had the virgin remained "ever virgin," and had never had any connection with her husband, Joseph, it would be no reason why she should be considered better and more honourable than married women. It seems to me, however, that the Word of God leads us to believe that Mary, after the birth of Christ, had sons and daughters, whose father was Joseph.

TAL. How can you prove this?

KAL. Please open your Bible at Matthew xiii., and let us read from verse 54th to 57th. There it is written: "When He (Jesus) was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's Son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this Man all these things? And they were offended in Him."

Let us read also in Matthew xii., verses 46 and 47. There it is written: "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him. Then said one unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee." From both these passages it appears that the Lord Jesus had brethren and sisters; and it is natural to conclude that they were children of Mary and Joseph.

TAL. Some people think that those called brethren of Jesus, in these passages, were not the children of Mary, but of Mary's sister, the wife of Cleophas, for near relatives were sometimes called brethren. Or they may have been Joseph's children by a former marriage.

KAL. The papists say this merely because they are intent upon making out that the mother of the Lord Jesus was an "ever virgin." But it seems to me, and must appear so to every unbiassed person, that if we read in our passages that the people said of the Lord, "Is not *His mother* called Mary? and *His brethren*, James, and Joses, and Simon, and Judas? And *His sisters*, are they not all with us?" And again, speaking to the Lord, they say, "Behold Thy *mother* and Thy *brethren* stand without, desiring to speak with Thee." I say, if we look at these passages with an unprejudiced mind, and without a preconceived notion, we shall naturally come to the conclusion that these brethren and sisters of Jesus were the children of Joseph and Mary after the birth of our Lord. In trying to prove that Mary remained "ever virgin," they seem to think that as such she would be declared more holy than people who are married. They thereby cast dishonour upon marriage, which, as mentioned before, the apostle speaks of as honourable. They are certainly mistaken.

TAW. I will mention here another passage which will also prove that papists are mistaken in regard to their idea about marriage. Of Enoch it is written, that "Enoch walked with God after he beget Methuselah three hundred years, and begat sons and daughters." Gen. v. 22. We learn from this passage that walking with God, *i.e.*, leading a life of holiness, and begetting sons and daughters, are not inconsistent with each other, for both are ordained by God.

In regard to the virgin Mary we Protestants know, from the Word of God, that when the Lord Jesus was born of her she was a pure virgin, and what can we say better of her than this? And afterwards she was and remained the pure wife of her husband Joseph. And when we speak of her as the *virgin* Mary we do so, not because she did not live with Joseph *as his wife* after the birth of Christ, but simply because *as a virgin* she miraculously became the mother of our Lord and Saviour Jesus Christ.

CHAPTER VIII.

IDOLATRY OF THE PAPISTS.

SECOND PART.

QAIM. In our last conversation we spoke of the idolatry of the papists, in the worship or adoration of what God has forbidden in His Word. They worship Angels, and Saints, and especially the virgin Mary. In regard to Mariolatry I would like to say one thing more. It is impossible that the virgin Mary could hear all the prayers of all who pray to her in every place. Has she the power of attending to all the thousands of thousands of prayers and petitions which are offered to her from all countries from hundreds of thousands of cities, and from millions and millions of her suppliants? Can she listen to all these petitions at once? Can she comprehend at once all the cases of her innumerable worshippers, and can she present every individual's prayer to her Son? If she can she must be Divine, she must possess the Divine attributes of Omnipresence, Omniscience and Omnipotence.

The worship of Pictures and Images is another species of popish idolatry, which we must mention. Everywhere papists worship the Pictures and Images of male and female Saints, of Christ and the Apostles.

TAL. Brethren, you are aware, that the worshippers themselves say that they do not worship or adore these

Pictures or Images, but the persons represented by them.

TAW. This reminds me of what the Hindoo idolators say. They also, when worshipping their idols, if they think at all about what they are doing, which is very rarely the case, say: We do not worship these Images, or Figures, or Idols of Ram, or Krishn, or Seeta, or Luchhmee, or Mahadeo, or Kallee, &c., but the god or goddess which they represent. We know, brethren, that this is merely a pretence. The people do really worship these very Idols of silver, or brass, or copper, or stone; and the *dhoop deep*, or water, or milk, or flowers, which they offer, they place or pour upon these very Idols, or put in front of them. They offer them to the Idols. Of the same nature is the worship of Pictures or Images among the papists. That pretence is useless.

QAIM. Another species of Idolatry of which the papists are guilty, is their worship of *Relics*.

TAL. Will you kindly explain what you mean by *Relics*?

QAIM. The meaning of a *Relic* is "that which remains after loss or decay;" and in the particular sense in which the papists use it, it is the body, or some part of the body, or something connected with the body, of a deceased Saint or Martyr. Bones of Saints and Martyrs, their Clothes, the Instruments by which they were killed or tortured, or any other things that had belonged to them, may be regarded as Relics. Often such things are certified by the pope or some priest to be relics of particular Saints, and are deposited in some church or other place to be considered sacred and worshipped by the people. Sometimes they are offered for sale, and the purchasers are told that if they buy them, or keep them, or present them to some church, they shall thereby obtain for themselves great temporal or spiritual benefits. Again, when it is desired to give to some church or place a great name for sacredness, a Relic, said to have

belonged to some great Saint, is placed in it, and wonderful stories are circulated of astonishing cures having been experienced by those who visited the place, and worshipped the Relic. Thus thousands of pilgrims flock from far and near to this place, worship the Relic, and make offerings to the Saint, in the hope of being healed of their diseases, or of obtaining some other benefit. Some may obtain imaginary good; but whether this be so or not, one thing is certain, that the pope and the priesthood derive a great revenue of money from their deluded victims by this superstitious and dishonest traffic in Relics.

TAW. I have read many wonderful stories about Relics which show how far the folly and credulity of Relic-mongers or worshippers may go. It is said that there are eight cities or places where the people believe that they have the Bone of an Arm of the apostle Matthew. Again, in other places they believe they possess the Bone of a Leg, or of a Finger of that apostle. There are several places, in each of which they say that they have the Bone of one of the Arms of the apostle John. Again, the priests say, that in the Lateran, which is a church in the city of Rome, there is the Ark of Moses, and his Rod, by which he produced those wonders in Egypt; and also the Table, on which the Lord and the apostles ate the Passover and the Lord's Supper. They pretend to possess the *whole* Table, but in a number of other places priests tell the people that they possess a *piece* of the Wood of which that Table was made. They also say that on the altar of the Lateran are the Skulls of the apostles Peter and Paul. At the large church of St. Peter's, in Rome, wonderful Relics are exhibited to the visitors. There they show what they call the Cross of the Penitent Thief, who was crucified with Christ; and the Lantern which, they say, Judas Iscariot

used in Gethsemane to find Jesus; also the Dice which the soldiers cast for Christ's garment. It is said that there are in the same church the Tail of Balaam's Ass; and the Saw and Axe, and some other Tool of Joseph, the carpenter. In a certain church, they say, they have a little of the Manna which the Children of Israel ate in the wilderness; and in another they show a Rod, which, they say, was Aaron's Rod, with a few of the blossoms on it. In a certain place they show a Picture, which, they say, is the true Picture of the virgin Mary, painted by the evangelist Luke. At a certain church they show a Comb, which, they say, belonged to the virgin Mary; and in another church Twelve Combs, which according to their statement belonged to the twelve apostles. In a certain place of worship they pretend to possess a Piece of the Body of Lazarus, when it was stinking. In another place they show a Portion of the Gospel of Mark, which, on the authority of the priests, he wrote with his own hand. In one church, they say, they have the Bone of a Finger of St. Hanna, whom they call the sister of Mary. In another they show a certain Staff, regarding which, they say, that with it St. Patrick drove out all snakes from Ireland. In a certain place they show a Vial which appears to be empty, but the knavish exhibitors tell the visitors that it contains some of the Breath of Joseph, the husband of Mary, which had been caught by some angel, and put into that Vial. There is also a place in which they show a piece of Rope, saying that it is a part of that with which Judas Iscariot hanged himself.

KAL. Brethren, allow me to mention also a most wonderful Relic. I read in a certain book, that the Carthusian Friars at Cologne pretend that they have the Hem of the Garment of Christ, which the woman afflicted with the loss of blood touched, in order to be cured. The ladies of the city, in

a certain delicate condition, send wine to the Friars in which the Relic may be steeped, and of which they drink expecting to obtain thereby infallible relief.

TAW. Brethren, I cannot help saying, in astonishment at what I hear from you,—Is it possible, that a rational being can be so foolish as to believe such ridiculous and nonsensical things?

TAW. People living in darkness consider darkness their element, and move in it considering it to be light. It is of course foolishness. But how great must the wickedness of those priests be, who can state and propagate such false and foolish things! It is a fact that, in the year 406, certain Bones, which, priests said, were the Bones of Samuel the prophet, who had died 1460 years before that time, were translated to Constantinople.* And ten years afterwards, in 416, it is said, the Bones of the martyr Stephen, of Nicodemus, and Gamaliel, were found by Lucian of Jerusalem.† It is also stated, that in the year 678 the Napkin of our Saviour, eight feet long, was found by the Jews, and given to Christians.‡ There is a certain church, in which they show a few Hairs, which, they say, were from the virgin Mary's head; and in another they show a Vial, in the bottom of which is something white, which, they state, is a little Milk from Mary's breast.

QAIM. A friend of mine, who a few years ago travelled about in Palestine, gave me the following statement: "In a cave at Bethlehem, which is said to be the stable in which Christ was born, and where is shown the manger in which Christ was laid, there are on a rock some White Spots which are said to be Drops of Milk which fell from Mary's breast. This," my friend said, "I saw with mine

* Nicep., Lib. 14, Cap. 10.

† August., Serm. 51.

‡ Bede de Loc., Sanct., Cap. 5.

own eyes, and this I heard on the spot with my own ears."

TAL. Is it possible! Can there be greater folly and infatuation?

TAW. In the Rhemish Testament it is recorded that Peter's Chair at Rome, the Prison where Paul was kept in Malta, the Chain with which Paul was bound at Rome, and the Stone which struck Stephen upon the elbow, are preserved at Ancona.* There is a certain monastery in which the monks show some wonderful Relics, namely, a Spear and a Shield, which, they say, the angel Michael used when fighting with the Dragon. Yes, with one Relic-monger there is a Feather which, he says, is a Feather of the Wing of the Holy Spirit, when at Christ's baptism He descended like a dove, or in the form of a dove, and abode upon Him.

But, brethren, shall we say more of the silly and nonsensical stories of popish fabrication? We have heard enough. Among them there are indeed many laughable things, but in reality we ought to weep over the trickery and deceitfulness of those persons who fabricated such stories, and over the superstition and stupidity of their victims who can receive and believe them.

TAL. Kindly tell me, what, in your opinion, is the motive of the priests in establishing the worship or adoration of Relics?

QAIM. I have already stated, that I believe their principal motive is the desire of gain. All those who go there for worshipping those Relics, and will make offerings to the priest, are promised great blessings. By this means the priests obtain their object, and the pope is also satisfied.

KAL. These wonderful stories of the wonder-working Relics remind me of a story which I heard of the way a Hindoo priest once performed a miracle. He told the

* Rhemish Test., Romans, Chapter xvi. 6; Acts, Chapters xxviii., and xxvii. and vii.

people that the god Mahadeo had appeared to him in a dream, and said that on a certain day he would come up out of the ground near his house. This he was to tell the people, and also that they should build a temple for his worship on the place where he would appear. Accordingly on the day fixed a large number of people appeared to witness the wonderful appearing of their god. Upon the Brahmin's request they poured water upon the place shown to them, and continued doing so for a considerable time, waiting for their god. After some time really an idol of Mahadeo broke through the earth, and gradually rose to a certain height before them. The people seeing this became dumbfounded, and praised the wonder-working priest, and worshipped the god who had appeared so miraculously! The fact was, that the priest had deceived them. He had, without any one's knowing, dug a narrow hole in the ground, had filled it partly up with gram, and upon that gram placed the idol of stone which was to make its appearance afterwards. He had smoothed the ground, so that no one could suspect the trick. When at the bidding of the priest the people poured water on the place, the gram below through the effect of the water began to swell, and gradually raised the god of stone above the ground, and the miracle of the god's appearance was wrought. The temple was built on the spot, and that Brahmin became the officiating priest. He had thus obtained his object. It would not be singular, that some pretended miracles of the papists are of a similar nature, based upon trickery and deceit.

TAW. I have a pamphlet with me, the title of which is, "Escaped from the Snare; the experience of an ex-disciple of the Jesuits," from which I will read the following story:—

"There is a picture called 'The Weeping Madonna,' and

the picture does, to all appearance, weep. How is it managed? A look behind the scene reveals the secret. A large bladder with the slightest possible incision, close to the eye, is placed behind the picture, and a heavy weight on the top of the bladder, producing a gradual pressure, causes every now and then a drop of water to ooze out of the eye. Such is the solution of this lying wonder, the 'Weeping Madonna,' a source of much gain to the apostate Church, which thus practises on the credulity of her infatuated votaries." It was this shocking trickery of the Jesuit priests which led the writer, a Jesuit, who was too upright a man for that deceiving community, to leave them, and to escape from the snare of popery and Jesuitism.

TAL. Tell me, please, are there not among the priests some good and truthful men, who know that the Relic-mongery, and Relic-worship, and the so-called wonders among the papists are a lie and deceit? And if there are, as no doubt there may be, could they not reveal and expose those lies?

QAIM. They certainly could, if they would, and some have exposed the fraud and deception, but they had on that account to flee from the priests, for they knew that very likely they would have to pay for such an exposure with their lives. There is at present a most excellent aged minister, of the name of Father Chiniquy, or Pastor Chiniquy, in America, who had been a priest among the Roman Catholics for many years, but left that community and became a Protestant, and who since then has exposed the evil of popery, and preached a pure Gospel. In a book published by him with the title, "Fifty Years in the Church of Rome,"* he tells us, how many narrow escapes

* On sale at the INDIA WATCHMAN Office, Tardeo, Bombay, price Rs. 2-12-0.

he has had from being murdered by papists. But there are not many priests like him in that apostate Church. The fact is, that even though they all may know the frauds connected with Relics, they are kept almost universally by the love of place and gain from exposing the fraud.

TAW. At some of the places where famous Relics are deposited, there are held Melas, or fairs, which are visited by many pilgrims, and from which the priests reap a rich harvest. It is very much like what we see here in India. The Brahmins tell the people all kinds of falsehoods regarding their gods and goddesses, and fatten on the gifts of the people whom they thus delude. They know that the things which they say and teach are not true, and that they teach them merely for a living. Some of them have freely confessed this to me, saying, We know that our religion and worship are not true, but what shall we do? for (as one of their proverbs says), "the belly-dog is barking."

TAL. Tell me, Sir, is the pope himself not aware of all this fraud and deception? And if he is, why does he not forbid it, and stop it altogether?

TAW. Your question reminds me of something that I read about Luther, the great reformer. He was first, as you know, a popish priest and knew well that there was a great deal of lying and deceit among the monks and priests, but he imagined that the lying and deceit were only among them, and that the "Holy Father" himself was a good and holy man. But he found out afterwards that pope and priest row in the same boat, and he changed his mind. The fact is that as a muddy river, coming out of a quagmire, and flowing through a plain, carries along with it all the dirt falling into it from both its banks, so popery, springing from a filthy source, is filthy from beginning to end, and will remain so until the Lord, by His

judgment, will put an end to it.

KAL. We must also keep in mind, that vast sums of money are required to support the pope, to keep up his ecclesiastical pomp and splendour, and to carry on the varied and expensive operations of the papacy, and that the vast expenditure thus incurred is met in part by the proceeds of this trade in Relics.

TAL. Does any one of you know, what the income of the pope is?

TAW. Yes, I can tell you. The other day I read in a newspaper that the annual regular income of the pope is fifty-eight lacs of rupees, two-thirds of which, nearly thirty-nine lacs, are the collection of the so-called "Peter's Pence," and the remaining third is the interest flowing from different kinds of investments. Besides this ordinary income he has an extraordinary one, arising from the many offerings made him at different times, such as the great collection made for him by the papists a few years ago, on the occasion of his Jubilee.

TAL. Wonderful! wonderful! What a large income the pope has! fifty-eight lacs of rupees annually; or nearly five lacs every month; or upwards of sixteen thousand rupees every day! What a huge income!

KAL. What a difference there is between him and the apostle Peter, whom they call the First Pope! Peter could say, "Silver and gold have I none," Acts iii. 6., and the pope, if he would declare the truth, might say, Silver and gold have I very much, for my *daily income* is more than sixteen thousand rupees, and besides this I receive many large presents from my people.

QAIM. Brethren, I have to say something more in connection with Relic-mongery, but will leave it for our next meeting.

CHAPTER IX.

IDOLATRY OF THE PAPISTS.

THIRD PART.

QAIM. At our last meeting the subject of our conversation was about Relics, which the papists worship, or cause to be worshipped. We wonder how it is possible for men endowed by God with reason to believe such nonsense. It is said that the Emperor Charlemagne, of Europe, had a particular fancy for collecting Relics. He collected a large number from Jerusalem and Constantinople, and placed them in churches which he built to give them a name of great sanctity. It is said that his Relic-collectors would dig up bones out of graves in Judea and other countries, and take them to the emperor, to be stored up in his storehouse of Relics. Besides these Bones the emperor collected some wonderful pieces of cloth as Relics. Amongst them was the Cloth, in which it was said the Head of John the Baptist, after it had been severed from the body, had been wrapped. He had another piece, which was said to be the Swaddling Cloth, in which Mary wrapped the infant Saviour when she laid Him in the manger. Another was said to be the piece of Cloth which had been wrapped round a part of Christ's body, when he was nailed to the cross, and in which they also showed some spots made by His blood. In his storehouse of Relics

the emperor had also a Tooth, said to be of St. Catharine; and some Hair of John the Baptist; and a Link of the Chain with which Peter had been bound when he was in prison. There was also a Bone reputed to be that of the Arm of the aged Simeon, in which he took the infant Saviour, when Mary and Joseph brought Him into the temple, to present Him to the Lord. A Leather Belt also was shown, which they said had been worn by the Lord; and a piece of the Sponge which one of the soldiers filled with vinegar, and put it on a reed, and gave the Lord to drink when He was nailed to the cross. There was also a Thorn of the "crown of thorns" put upon our Lord's head; and a few pieces of Wood, stated to be pieces of the Cross of Christ. Though we consider all these Relics base impostures, yet they were collected and preserved by the emperor, and the people thought them to be truly what they were said to be, and considered them very sacred. If there existed any doubt as to the reality of a Relic, the pope had to decide the question. And if he said that such-and-such a thing was a Relic of such-and-such a Saint or apostle, the case was decided.

TAW. I have read, that in the church of the Palace of the Escorial, in Spain, there is a collection of not less than eleven thousand different Relics. It is said that among them there are the following: a Hair of the Beard of Christ; several pieces of the Cross of Christ; thirteen Thorns of the "crown of thorns," which was put on Christ's head; a few pieces of the Manger into which Mary put her Child; a piece of the Dress of the virgin, and also a Piece of the Handkerchief, with which she wiped her eyes at the foot of the cross.

TAL. Brethren, people who can believe such silly things, must be very credulous, and easily to be imposed upon.

KAL. There is a story of some Dutch people, which I must relate. A Dutchman had bought from a Relic-selling priest a Bone which the priest told him was a Leg of the Ass on which the Lord rode when He made His last public entrance into Jerusalem. The priest when delivering him the bundle, in which it was wrapped up, advised him not to open it until he came to the boundary of Germany. The man felt very happy to possess, as he thought, such a sacred treasure; and when he entered Germany he opened, with holy awe, his Relic-bundle, to show it to others, saying, Look, friends, this is a Leg of the Ass on which our Lord rode when He entered into Jerusalem. There were at the time four other persons present, who said that it was very strange, for they also had each of them bought of the same priest one of the legs of that Ass. Then they felt all confounded, and said one to another, Had that ass five legs, or only four? Who should decide that important question? Reason said, Four only; but according to the priest it had five. It was a very difficult question to settle, and remained unsettled.

TAL. There are so many people who say that they have a piece of the Cross of Christ. What do you say about that?

QAIM. Yes, there are many places in popish countries where the priests pretend that they have a piece of the Wood of the Cross. It has been computed, that if all these pieces could be joined together, they would make about one hundred crosses. This of course shows that there is great trickery in this matter.

TAW. History tells us, that according to the statement of papists, Helena, the mother of the emperor Constantine, found the true cross of Christ in the year 325, and also the two other crosses of the thieves, uninjured.* There

* Ruffinus.

is no doubt that from the fourth century the worship of the cross commenced. People imagined that the wood on which the Lord Jesus was crucified and died must be a sacred thing, and that they ought therefore to make something of the same shape and worship or adore it. They did so in the dark ages, and there are many at the present time who do likewise. Crosses, small and large, are made of gold, silver, brass, stone, and other materials, and are considered sacred. Crucifixes, that is, crosses with the figure of Christ on them, are set up in churches, and also in private houses, and are worshipped.

QAIM. It is sad that many Protestants also imitate the papists in believing that a cross is a holy thing. Brethren, I remember reading of an event which occurred in a Sabbath-school. In that school a pious, Protestant young lady had a class in which she taught the Gospel to the children. She wore on her neck a small cross, made of jet, as an ornament. She was a truly pious person, and considered it a mark of piety to wear such an ornament. The superintendent of the Sabbath-school, an experienced Christian, asked her one day why she wore that kind of ornament. She replied, that she wore it as a memorial of Jesus Christ who was crucified for us sinners. The gentleman continued: Suppose that some wicked person had murdered your father or your brother with a dagger, would you have a miniature kind of dagger made of jet, or silver or gold, and hang it on your neck as an ornament, to remind you constantly of that wicked act of the murderer? The cross is that cursed thing on which our dear Lord was killed, and you, in remembrance of it, carry a little imitation of the cursed thing round your neck? Is that right? The young lady replied, Sir, I have never looked upon the cross in that light, but I see you are right. I

should not wear such a thing as an ornament. Saying this she took the ribbon, on which that little cross was hanging, tore it into pieces, and gave it, together with the little jet cross, to the superintendent, saying, I shall never again wear such a cursed ornament.

KAL. It is true, brethren, that the cross is not a blessed thing, but a cursed thing. That young Christian lady may have remembered the words of the apostle,—“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” Gal. iii. 13.

TAW. Gentlemen, I heard once a story of an occurrence in Germany. A man one day, while eating his dinner, got a bone into his throat. The doctor failing to extract it the man died. His wife who loved her husband most tenderly had after his death the bone extracted, and gave it to a goldsmith to have it covered with gold, and kept it among her precious things and ornaments. She wished it to be a memorial of her husband. It appears to me that there is not much difference between the conduct of this woman and that of the ladies who wear the cross as an ornament. In the one case a bone was the instrument or means of death; in the other case the wood of the cross. The cases seem to me similar.

QAIM. Brethren, let us also speak a little about the Pilgrimages connected with the worship of Relics. We know that there are places in popish countries to which pilgrimages are made. The Hindoos, as you know, have many places of pilgrimage which they consider particularly holy, and which they visit as pilgrims, such as Benares, Jugunnath, Muttra, Prag, Buddreenath, &c. They go to these places to be freed from their sin, and to offer something to the god or goddess of the locality. The gifts and offer-

ings which they present are of course appropriated by the resident priests or Brahmins. The Muhammedans also have their sacred places of pilgrimage. One of them is Mecca. In the same way the papists have their particular places of pilgrimage, to visit which is considered very meritorious, —such as Rome, the residence of the pope; Jerusalem; the city Tours; the city Loretto, and many others. They have hundreds of churches or places considered sacred because of its possessing some Relic of an apostle or some of their Saints, and thousands make pilgrimages to these places, hoping that by such a meritorious act they may obtain forgiveness of their sins, or recovery from some sickness, or some other benefit which they are seeking. If after the performance they do not obtain what they expected, the priest throws the blame upon them, saying that their faith was not of the right kind, or that the offering made to the church was defective in some way. In England, Scotland, and Ireland, and on the continent of Europe there are many such places of pilgrimages for papists. The pilgrims upon arrival at the place, have in many cases to repeat prayers and do penances. These prayers and penances are long and severe, as for example those at one of the places of pilgrimage in Ireland. There is a well in that country, which is called “St. Patrick’s well.” Near it there is a heap of stones, on the top of which there is a large stone, and on that stone there is an impression made, the papists say, by St. Patrick’s knee. Above all stands a stone cross, which, they say, St. Patrick himself placed there. Near it, about fifty steps distant, is a tree, regarding which there is the legend, that when St. Patrick blessed that ground, at that very moment the tree, whole and entire, rose out of the ground. The pilgrims first go to the well, and kneeling down, call on the Saint. Then they recite the Lord’s Prayer fifteen times, and

the Apostles' Creed once. Rising, they repeat the name of St. Patrick, bowing down; walk round the well three times, drinking after each time of the water of the well. They then approach the heap of stones, and bow down before the cross above it; and after kissing the impression of St. Patrick's knee, put their own knee into the same place. Then they go round on their knees three times, and after every time kiss the stone. Leaving the heap of stones they go to the tree, and beginning from the West, they bow themselves down to it, walk three times round it, and repeat the Lord's Prayer fifteen times, and the Apostles' Creed once. This finishes the whole worship of the pilgrim. People who live in villages near the well often give their cattle water from that well when they get ill, in hopes that it will cure them.

TAW. Brethren, it is a fact that the papists have adopted many rites and customs from idolatrous nations, and also adopted their festivals to some extent, changing them a little, as circumstances required, and giving them Christian names, and thus incorporating them into their own religion. They have gone even farther. They have received some of the gods and goddesses of the heathen nations, and after giving them Christian names have made them objects of worship. By this trick they have tried to please the idolators and to bring them over into the popish creed and worship. History tells us, that the corrupt ritual of the papists tended more and more to idolatry. Edifices were named after Mary, Ann, Peter, Paul, John, &c., and the temples which the pagans had devoted to the honour of Venus, Apollo, Mars, and their other gods and goddesses were devoted to the popish Saints. Baronius himself, the Popish Annalist, confesses that in the year 607 Boniface requested the permission of the emperor Phocas to trans-

form the Pantheon into a temple for the worship of Mary, the mother of God, and of all Saints, which was given.

QAIM. Brethren, it is a fact, that there is indeed no great difference between the worship practised by the idolatrous nations, and the papists.

CHAPTER X.

THE LORD'S SUPPER, AND THE POPISH DOCTRINE OF TRANSUBSTANTIATION.

QUAIM. I thought that we might to-day have a conversation on the popish doctrine, which they call the *Sacrifice of the Mass*, but it is perhaps better that we first consider the doctrine of the Lord's Supper as we find it in the Word of God, and then contrast it with the corrupt rite of the popish Mass.

The Lord instituted that sacred rite, or sacrament of the Lord's Supper, the night in which He was betrayed, in order that it should be a standing memorial of Him to His disciples and the whole Church until His return in glory. A description of it is given in four places of the New Testament, and we will consider these four descriptions first.

In the Gospel by Matthew we read:—

“As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins.” Matt. xxvi. 26-28.

In the Gospel by Mark we read:—

“As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many.”
Mark xiv. 22-24.

Again in the Gospel by Luke we read:—

“And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.” Luke xxii. 19, 20.

And the apostle Paul writes thus:—

“I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.”
1 Cor. xi. 23-26.

Brethren, the words of the institution of the Lord’s Supper are very plain and simple. The Lord, as it were, says: My disciples, I shall leave you soon, I shall be crucified, and thus, shedding My blood, shall die. My wish is that ye should remember My love to you, manifested in My death. I therefore establish this memorial rite, which

you are to observe. Meeting together, break bread and eat it, and in doing so remember that My body which shall be nailed to the cross was broken for you. And after that pour wine into a cup and drink of it, and in doing so remember that My blood which shall be shed on the cross was shed for you. All of you eat of this bread, and all of you drink of this cup. From time to time observe this rite of commemoration.

TAW. We know, brethren, that the primitive Church observed this holy rite or sacrament with that simplicity with which the Lord had ordained it. They added nothing to it, nor did they take any thing from it. But gradually errors crept in, and increased, and the papists corrupted it so much that the original sacrament was lost sight of, and became a totally different rite. One of their perversions is the assertion, that when the priest says these words,—“This is My body, This is My blood,” over the elements, the bread and the wine undergo a complete change; the Bread is changed into the real Body of Christ, and the Wine into the real Blood of Christ. But these their statements are words of fraud and blasphemy, for how can a poor sinner, as every priest, like all other men, is, by moving his hands over bread and wine, and speaking a few words, change or transubstantiate them into Christ’s real body and real blood? Is his hand like the wand of a wizard, to perform such a change?

QAIM. Before entering more into the subject we must consider one thing. The popish priests do not use real bread in this Supper, but instead of it they make a kind of Wafers of flour, and bake them,—small ones of the size of a rupee for the communicants, and one much larger for the priest, which he keeps for lifting up, and having it worshipped by the people, and eating it himself.

On this large wafer is an impression of a crucifix; and on every one of the smaller ones there is the impression of the cross, and the three letters, I. H. S., which are the first letters of three Latin words, meaning, "Jesus, Saviour of men."

TAW. In the opinion of the papists, as has been said, these wafers are changed into the real body of Christ; and the wine into the real blood of Christ. And although these wafers made of flour, retain, after the consecration by the priest, the shape, and nature, and taste of wafers, yet they say that by the manipulation or consecration of the priest every wafer, and every piece or particle of a broken wafer, is changed into the whole real body of Christ. And in the same way, though the wine in the cup also retains the nature of wine after the consecration, as can be ascertained by looking at it, smelling and tasting it, yet the priest says that it has truly been changed into the real blood of Christ. If papists will stubbornly call black white, and white black, they may please themselves, but we who believe in the words of the Bible cannot receive that statement.

TAL. But, dear friends, you must remember that the express words uttered by our Lord, were,—“This is My body,” and, “This is My blood.”

TAW. Yes, the Lord said these words, and we do remember them, but after considering them, and the whole subject fully, we must say that their meaning is, and can only be, This bread signifies or represents My body, or, is an emblem of My body; and, This wine signifies or represents My blood, or, is an emblem of My blood. Can you believe that when the living Lord Jesus was sitting, bodily and really, among His disciples, at the first Lord's Supper, they were really eating His body, and were drink-

ing the real blood of His body, there before Him?

TAL. It is true I cannot comprehend that; it is too high for me. I cannot understand the mystery, but want to have it explained to me.

TAW. Let me tell you, dear brother, that the Jews, when they wanted to say that a thing signifies a certain thing, or is an emblem of it, their custom very often was to say that it is such a thing. For instance, in Gen. xli. 26, we read that Pharoah had two dreams, in which he saw seven kine, and seven ears of corn; and he* gave to Pharaoh the following interpretation of these two dreams: "The seven good kine *are* seven years; and the seven good ears *are* seven years. . . . And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind *shall be* seven years of famine." Now you know yourself, that seven kine cannot be really seven years, and that seven ears of corn cannot be really seven years; but the *meaning* of the seven kine and the seven ears is, that they *signify* or *represent* seven years.

KAL. Again, in the first chapter of the Book of Revelation there is a passage which will elucidate the point before us. The apostle John had a vision, when he was a prisoner in the isle of Patmos. He saw the Lord in the midst of seven golden candlesticks, and He had in His hand seven stars. The explanation is given in the following way:—

"The seven stars *are* the angels of the seven Churches: and the seven candlesticks which thou sawest *are* the seven Churches." Rev. i. 20. You know very well that a candlestick cannot be a real Church, and hence the seven candlesticks could not be seven real Churches; nor could the seven stars be seven real angels. But the meaning is, that the seven candlesticks *represented* or *signified* seven

* Joseph.

Churches, and that the seven stars *signified* seven angels.

Again, let us look at another passage, in Rev. xvii. 9. There it is written: "The seven heads *are* seven mountains, on which the woman sitteth." Well, seven heads cannot be seven real mountains, but the meaning is, that they *signify* seven mountains. In the New Testament we find many more passages showing that this was the way of speaking among the Jews. We read, for instance, "The field *is* the world;" *i.e.*, the field *signifies* the world. "The good seed *are* the children of the kingdom;" *i.e.*, the meaning of the good seed is, that they *signify* the children of the kingdom. "The tares *are* the children of the wicked one," *i.e.*, they *signify* the children of the wicked one, &c. Matt. xiii. 38.

TAW. Brethren, there are many more passages showing that it was the way of Jews to say that such and such a thing *is*, which could only mean that it *signifies* or is a *sign* or *emblem* of such a thing. Let me mention a few such passages: "Judah *is* a lion's whelp." Gen. xlix. 9.—"Issachar *is* a strong ass, couching down between two burdens." Gen. xlix. 14.—"All flesh *is* grass." Is. xl. 6.—"Their throat *is* an open sepulchre." Rom. iii. 13. Again, the Lord said, "I *am* the true vine, and my Father *is* the husbandman." John xv. 1.—"I *am* the door." John x. 9.—"That Rock *was* Christ." 1 Cor. x. 4, &c., &c.

The thing is, as said before, that it was a way of Jews, if they wanted to state that such and such a thing was an emblem or sign of another thing, to say that it *is* that thing; and our Lord, being a Jew, spoke of course as the Jews generally did. If we explain the words in the Lord's Supper according to this rule, that when the Lord said, "This is My body," and "This is My blood," He meant to say, This broken bread signifies My body, to be broken for you; and this cup signifies My blood, to be shed for

you, things appear to be very plain.

QAIM. In connection with this holy sacrament I should like to mention two other things. First, they say, that every wafer which they give contains the whole Lord Jesus—His humanity and Divinity. They thus teach that in the large wafer which the priest worships, and lifting it up causes the whole congregation present to worship, and in every small wafer which is given to the people, the Lord Jesus in His Divine and human natures is present. Now the question arises, are the fifty or hundred wafers which the priest gives to the people, which have been transubstantiated by him, fifty or one hundred complete Christs in His Manhood and Godhead? The priests say Yes, but common sense and the testimony of the Scriptures says No.

And another thing which I wish to bring forward is that the priests give only half of the Lord's Supper to the people. They give them indeed the wafer or bread, but they withhold from them the wine. The priest only drinks that. He may perhaps think in his mind, or say, that he drinks the wine in the name of all partakers of the former, but it is contrary to the command of the Lord Jesus. For it is written, that the Lord gave the cup to His disciples, and said, "Drink ye ALL of it." Matt. xxvi. 27. And again we read in Mark xiv. 23, "And He took the cup, and when He had given thanks, He gave it to them: and they ALL drank of it." Just as the Lord's command is that they should all eat of the bread, so it is His command that they should all drink of the cup. But the priests will not give the cup to the laity.

TAL. How do the priests justify their action of withholding the cup?

QAIM. They say that the human body consists of both flesh and blood. The bread in the sacrament is changed

into the real body of our Lord. Hence when the communicant eats the real body, he partakes also of the blood. Hence there is no necessity of giving the cup. The bread is sufficient.

TAL. That is very strange logic. If that is the case, then why do the *priests* drink wine from the cup. If the cup is not necessary for the laity, why should it be necessary for the priest?

QAIM. From what we know about the doctrine and administration of the Lord's Supper among the papists, it is evident that neither the one nor the other is Scriptural, and therefore, that there is really

NO SACRAMENT OF THE LORD'S SUPPER
administered among the Roman Catholics.

CHAPTER XI.

THE SACRIFICE OF THE MASS.

QAIM. In our last conversation we saw that the Lord's Supper, according to the Scriptures, is a holy rite or sacrament, instituted by our Lord in commemoration of His death. We also noticed that the papists have corrupted this holy ordinance by teaching that the bread and wine, when the priest consecrates them, or pronounces over them the words of institution, are changed into the real body and blood of the Lord Jesus Christ.

TAL. In the Catechism of the Council of Trent* there is this awful and blasphemous statement: "Bread and wine are truly, really and substantially changed into the body and blood, together with the soul and Deity, and the bones and sinews of Christ."

TAL. This is indeed an awful and blasphemous statement.

QAIM. Besides this, they corrupt it still more, by teaching that this sacrament is not a mere commemoration of the death of Christ, but a *real sacrifice*, which the priests offer up to God every time that they observe it. They call it the *Sacrifice of the Mass*. As often as they celebrate Mass they offer up the sacrifice of the Lord Jesus on the cross.

TAL. Can you tell me what is the origin of the word "*Mass*"?

* Catechism of Council of Trent, page .

TAW. The origin of the word is somewhat doubtful. But it is generally thought that it is derived from a Latin word, signifying *dismissal*. It was used in Christian congregations as a kind of command to the catechumens and strangers to depart from the assembly, prior to the administration of the Lord's Supper, which was celebrated when the communicants only were present; and subsequently was also addressed at the close of the communion-service. As immediately after the first "Missa" the Lord's Supper took place, or, as it were, was introduced by it, it may be easily understood that the Lord's Supper was named "Missa" or "Mass," which gradually, among the papists, degenerated into the popish Mass. The word *Mass* was adopted in the year 394.*

KAL. During the time of the old covenant the priests, again and again, indeed day by day, offered up sacrifices; but all these sacrifices were only signs and types of the true sacrifice that was to come, namely, that of the Lord Jesus Christ. When at the appointed time He Himself appeared, and offered up Himself, then He with that one perfect offering or sacrifice of Himself procured the forgiveness of all the sins of all believing sinners, so that there is no second sacrifice required for the future. The papists by their "Sacrifice of the Mass" pronounce that one perfect sacrifice of the Lord imperfect or insufficient, and declare His work and word false and useless, and that is blasphemy.

TAL. Please tell me why the popish padrees are called Priests? Have they a right to that title?

QAIM. No, they have not the least right to it. During the time of the old covenant, there were priests who offered up sacrifices, and they did this in accordance with the Divine command and appointment. But we must remember

* Augustin de temp. Cassian. Lib. 3, Cap. 7.—Crispin.

that all the sacrifices of the old covenant were, as we said before, but types of the coming true sacrifice, that of the Lord Jesus. When He appeared, and once for all offered up Himself on the cross, then the repetition of typical sacrifices became needless, and the necessity for having offering or sacrificing priests came to an end.

KAL. It is true what you say; and let us ever remember that passage, that declares,—“This Man (Jesus) after He had offered one sacrifice for sins for ever, sat down on the right hand of God For by one offering He hath perfected for ever them that are sanctified.” Heb. x. 12, 14. This, however, is also true, that all true believers of the Lord are in a certain sense priests, for they offer the sacrifice of praise to God, as it is written,—“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” Heb. xiii. 15. And again it is written,—“Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. xii. 1. Besides this priesthood, which belongs to every Christian, there is none other in the Church of God. There are in the Church those that are called bishops, or pastors, or teachers, or ministers, but there are no *priests*. The office or title of priest, besides that which we have already noticed, has no foundation in the religion of the New Testament. It has been assumed by the papists as necessary to carry out the blasphemous doctrine of the Sacrifice of the Mass. We Protestants, governed by the teachings of the Bible, know that the office and title of priest, as used by the papists, are an unholy assumption, contrary to the Word of God, and to the custom of the apostolic Church.

TAL. Brother *Qaim-i-Din*, I have heard that when the popish priests celebrate Mass, they represent, in a figurative way, the whole spectacle of the crucifixion of Christ. Is this

true? You were yourself once a member of that community, and therefore you will be able to tell us the truth in this matter.

QAIM. What you have heard is true, and I will explain it to you. First, you must know, that all the prayers and the whole worship in the popish community is in the Latin language. Although that language is now not spoken by any nation, and though the worshippers generally do not know it, nay, many priests even know nothing of Latin, besides the forms of prayer, yet their whole worship and their prayers are conducted in that strange language. Whether the hearers or attendants understand it or not the priest does not care about that, for it is the papal order that all the worship must be performed in the Latin tongue.

You know that in their churches the papists have a certain elevated place, which they call the Altar. When the priest approaches the altar, to celebrate Mass, the order for him is to imagine that, like Christ, he is entering into the garden of Gethsemane. At that time the priest's face is towards the altar, and his back towards the people. Again, when he repeats the prayer of the Mass, he is to imagine that this is to represent Christ's prayer in the garden. The priest then kisses the altar, in remembrance of Judas Iscariot betraying the Lord with a kiss. After this he turns his face towards the people, and says in Latin, "The Lord be with you." And this turning of his face is a reminder of the fact that Christ, in the palace of the high-priest, turned His face and looked upon Peter. The priest then washes his hands before the altar, to represent the scene when Pilate "took water and washed his hands before the multitude, saying, I am innocent of the blood of this just Person." He then, with his back towards the people, lifts up the large

wafer of the Mass above his head, in remembrance of the fact that the Lord was lifted up on the cross. By breaking this wafer he reminds the people that the body of Christ was broken, and that He died. Indeed, brother *Talib*, the whole actions of the priest are a farcical show or representation, and an unholy and absurd imitative exhibition of the original holy, real event. And in this show there is an act of idolatry, for when the priest is lifting up the large wafer above his head, to enable the people to see it, all those present, according to the papal command, fall on their knees, not as a mere act of adoration of the Host, but, as it is expressly stated, for worshipping it; for they are taught to believe that that wafer has been changed or transubstantiated into God, and must therefore obtain Divine worship. Shame upon such exhibition of popish idolatry and superstition!

TAW. I read in a certain publication, in connection with a statement of this idolatrous performance of the priests, that a pious nobleman in England one day said to a priest,—“By reading and much meditation I have come to believe that God has made man; but I cannot believe the statement, made by priests, that a man can make God.”

KAL. Let us also consider another point in regard to the Sacrifices of the Mass. The priests say that they are of benefit not only to the living, but also to the departed, who, as the papists think, are now suffering the torments of Purgatory. If a wealthy person pay the priest well, that priest will read many Masses for that person's departed friend, and the benefit of these many Masses will, as they say, accrue to the benefit of that departed one, now in purgatory. But what will become of the departed ones of poor people, who cannot so easily satisfy the priest? Alas, they may continue burning in the fire of that place of

torment, until the priest is satisfied, and allows him to come out of it. Money is in the eyes of a priest a great motor for piety. The Lord says,—“How hardly shall they that have riches enter into the kingdom of heaven;” but the people and priests say,—How easily shall a man that has riches enter the kingdom of heaven! He has only to leave a large sum of money for Masses for his soul, and he is sure of it. Hence the popish religion is a religion for people who have money; and the poor may perish.

QAIM. One thing more ought to be mentioned. It has been said before, that since the whole worship and prayers of the papists are made in the Latin tongue, the observing of the Sacrifice of the Mass is of course also in that strange language, a language which is generally unknown to the laity. And if the question is put, why they read or repeat their prayers in an unknown tongue, their reply is that they do this because the Latin language is the ancient language of Rome, and because the city of Rome is the ancient seat of the pope of Rome. Moreover the translation of the Bible, called the Vulgate, which is authorised by the pope, is in the Latin language. And then the fact that Latin is the language used by every priest, of all the various countries in the world, and that all their services and prayers are performed in one and the same language, gives unto the priests a certain power, derived from the consciousness of all priests belonging to one grand brotherhood, all using the same ecclesiastical language. Moreover we must not forget, that by keeping up a strange language in their religious affairs the priests are able to carry out their principle of keeping the common people in ignorance, which, as we know, is the mother of superstition.

KAL. If the priests could and would read and study the Scriptures but a little, they would soon find out what the

apostle Paul thinks of praying and speaking in an unknown tongue. He says: "In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1. Cor. xiv. 19.

CHAPTER XII.

THE POPISH DOCTRINE OF PURGATORY.

QAIM. Brethren, if agreeable to you, we will consider to-day the popish doctrine of Purgatory. You are aware that the Muhammedans believe in some kind of Purgatory, which they call *Araaf*. But between their Purgatory and that of the papists there is a difference. The Muhammedans say that their Purgatory is a place between heaven and hell, where there is neither pain nor pleasure, neither joy nor sorrow. Those who go there do neither experience the joys of heaven, nor the sufferings of hell.

The popish Purgatory is a different kind of place. But in order to understand their dogma well, we must first consider that in their belief there are two kinds of sin committed by man—*mortal sins*, such as cannot be forgiven, and which ensure the perdition of those that commit them; and *venial sins*, such as tend not to perdition, but can be forgiven.

TAL. Is it in accordance with the Word of God, to make such a distinction of sins?

KAL. There is no doubt that some sins are more heinous than others. For instance, to commit murder is a greater sin than telling an untruth; but *all* sins, whether great or little, are mortal, *i.e.*, they are all of such a nature that

if they are not blotted out by Christ, they will bring us into perdition. The apostle tells us, that "Sin is the transgression of the law." 1 John iii. 4. And James says that, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii. 10. And if we transgress only one commandment, we read of its punishment in the following passage,—“Cursed is every one that continueth not in *all things* which are written in the book of the law to do them.” Gal. iii. 10. Hence the punishment of any and every transgression of the law is, that he who commits it is cursed; and unless it be forgiven him he must go into perdition, which the apostle expresses in these few words, “The wages of sin is death.” Rom. vi. 23.

QAIM. Perhaps some people may think that the sin of our first parents, when they ate of the forbidden fruit, was a little sin, but the result of their disobedience was dreadful, for all the evil and misery existing in the world was the fruit of that one sin, as the apostle Paul also says, “As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom. v. 12.

Contrary to these passages of Holy Writ, the popish priests declare that some kinds of sin are *mortal* and others are *venial*. Deliverance from venial sins may be obtained, and for this purpose God has created Purgatory. They teach that Purgatory is a place of torment, where those who die in venial sin, or who have not paid the temporal punishment of sin, expiate their guilt, previous to their being admitted into heaven.

TAL. Cardinal Bellarmine says that Purgatory is a prison, inside the earth, where the spirits of those people go who here in this life have not been entirely purified, in order that they may be purified by fire. And after they have

become pure, they are allowed to enter heaven.* And the same cardinal gives the following description: "By common consent the schoolmen agreed that there is within the earth four gulfs, or one divided into four parts—the lowest for the damned; the next for Purgatory; the third for infants who die without baptism; and the fourth for the righteous who died before the sufferings of Christ, which now remains vacant.†

Contrary to this statement of Bellarmine is the following of Augustine, a famous Father of the Church: "Such a middle place as Purgatory does not exist at all; and that person who is not with Christ when he dies is with the devil. We are utterly ignorant of any third place, for we find it not in Scripture."‡

TAL. How, in the opinion of papists, can those people who are in Purgatory obtain that purity which is necessary for them to be permitted to come out of it?

QAIM. Papists say that there are two things necessary for their deliverance. One is that their relatives, and friends, and others who are still on the earth, should pray for them that they may be delivered. And the second is that the priests should say Masses for them. For these Masses, however, payment is required; and thus they become another and a fruitful source of gain to the priests, and the more wealthy the friends of the departed are, the more profitable to the priests is this shameful imposture of Masses and prayers for the dead.

KAL. Gentlemen, papists say, as has been stated, that only venial sins can be purged away in Purgatory, and mortal sins are without forgiveness. Nevertheless if in the case of a rich man, who had committed mortal sins in his

* Bellarmine, *De Purgat.* Book 1, Cap. 1. † Bellarmine, *De Purgat.* Book 2, Cap. 6. ‡ *De Peccator Remiss.* Book 1, Cap. 28.

life time, large sums are paid from his estate, or by his friends, for Masses, the priests may change his sins into venial sins, that can be pardoned.

It may be inferred, however, that such a great sinner, and such a wealthy man, will not speedily be released from the fiery prison; for the longer he remains there, the greater will be the income to the priestly coffers. Besides this pay for *Masses* to be celebrated, the priests require also money for the common prayers to be offered for the deliverance of the sufferers from Purgatory.

TAL. Brethren, let me tell you something which I have heard, connected with the dogma of Purgatory. I have heard that it is customary for the priests in Ireland, after part of the Mass has been said, to turn their faces towards those assembled, and read the long list of the names of the dead for whose deliverance from Purgatory the Mass is being said; and this they generally do on Sundays. Those who have their relatives or friends entered upon that list by the priest are obliged to pay him a certain amount of money every year, according to their ability; and if that payment be suspended, the name of the person for whom it was paid is erased from that list. The particular case to which I refer was that of a widow with many children. She, believing that according to the priest's statement her beloved husband was in the torments of Purgatory, and being desirous that he might speedily be delivered out of it, had his name entered upon the priest's list, and paid for some time regularly the money demanded by him, and was glad and comforted every Sunday when she heard her husband's name mentioned, together with others, for whom Mass was said, and prayer offered by the priest. This continued for several years; but she was startled one Sunday when she found that her husband's name was omitted.

The first effect of the omission upon her was that of joy, for she thought that now her husband most likely was delivered from his torments, and that Masses and prayers were no longer needed for him. But again the doubt troubled her mind, that in some way or other she might have offended the priest, and that he on that account might have left her husband to burn in Purgatory. With great anxiety she went to him and inquired whether her husband had come out of it, and received the reply, "No, he is still in Purgatory, for," said he, "you have stopped the yearly payment for Masses and prayers to be offered for him." The poor widow at once paid the money required, and her husband's name was again put on the list. Alas, what wretched people these priests are! The Lord, in due time will take an account of their evil deeds!

KAL. We must remember, that in the Bible there is no authority for this popish dogma. It is an invention of popery, and depends solely on the authority of popes and popish councils. It has been devised and is upheld as one of the most effectual means of obtaining and exercising power over the bodies and souls of men. At the same time it has been the most fruitful source of priestly gain, and papal revenue, for who would hesitate to pay money to deliver from such fiery torments their beloved friends that had departed?

TAL. It is a fact that ancient heathen nations believed that there was a place where the spirits of those who have died go, and are purified by fire. We find allusions to it in the writings of those nations, and it would not be wonderful if the Fathers would be affected more or less by the leaven of this prevailing belief of their day, and that through them it was ultimately received as a doctrine into the creed of the papists. Some of the Fathers said

that there *may be* such a purifying fire after death, which others, however, denied. But bishop Gregory I., in the year 590, pronounced it an article of faith, that there is a place of Purgatorial fire, to which the spirits of men go after death.

Again at the great Council of Trent it was declared that, according to the creed of the Catholic Church, there is a Purgatory, that is, a purifying fire, in which the spirits of those who have died are kept imprisoned, and that their deliverance is to be effected by the prayers of the faithful, and particularly by the Sacrifices of the Mass, and that whoever does not believe or accept this doctrine, as the Church decreed it, is to be accursed.

KAL. I have heard that in popish countries, as France, Spain, Italy, Austria, and others, it is customary to have erected in their burial places upon many graves crosses of iron, or stone, or wood, on which besides the name of the person buried there, these words are also written, "Reader, pray for the soul of him who is buried here." And along the highways, here and there, are wooden crosses, on which the same request is found. The object of those who erect these crosses and make this request, is, that they may speedily increase the prayers for their friend's deliverance from Purgatory, to the total number required for that purpose. The simple people who, living in popish darkness, make these requests, deserve our compassion, but no denunciation is too severe for the popish priests who thus delude them.

TAW. Popes and priests have declared this doctrine of Purgatory to be of such importance, that they have appointed a certain day in the year (the 2nd of November,) as a particular day for the benefit of the souls, which, they say, are imprisoned in Purgatory. This day they call

"All souls' day," and observe it every year. They say that on this day particular prayers should be offered up, Masses said, and money contributed, in order that the souls of the departed may obtain partial or entire deliverance from their fiery sufferings. The cunning cleverness of the priests in regard to the observance of this popish dogma can be easily understood; it is a source of unspeakable gain to them.

TAI. Brethren, are there none among the priests who have a little feeling of pity or compassion for others? If they have power, as they profess to have, to deliver souls from the torments of Purgatory, why are not some of them so kind-hearted and sympathizing as to deliver without money, for pity's sake, the many sufferers in that dreadful place?

QAIM. Dear brother, you do not know the character of priests. Having been a papist myself I know they are like the horseleech, of which Solomon says: "The horseleech hath two daughters, crying, Give, give!" Pro. xxx. 15. Moreover to act independently, according to his own idea of right and wrong, is not in the power of the priest. Should there be such a one who would wish to act kindly, in this way, he would very soon learn that as the silver-smiths of Ephesus acted under their leader Demetrius, so the priests would act and say to their fellow-priests, Sirs, ye know that by this craft we have our wealth, and ye hear what this man says, so that not only our craft is in danger, to be set at nought, but his holiness the pope also, whom all the world worshipping, would be despised, and his magnificence destroyed. The whole priesthood would, if not with the voice, yet in their hearts, cry out,—Great is the pope of Rome! Great is the pope of Rome! The fact is that as soon as a priest has put his neck under

the popish yoke it is exceedingly difficult, almost next to impossible, to get away from under it. And if he shows some opposition to popery, and does not quickly flee, he will be completely ruined.

KAL. Dear brethren, if any one will search the Scriptures in sincerity to see whether the doctrine of Purgatory is taught in them, he will find that, as I said before, it is altogether a popish invention. God has opened the cleansing fountain, for "the blood of Jesus Christ His Son cleanseth us from ALL sin." 1 John i. 7. And David, in his prayer, asks God,—“Wash me, and I shall be whiter than snow.” Ps. li. 7. Having been cleansed and purified from all sins in the atoning blood of the Lord Jesus Christ, what is there remaining to be purified or burned away in a Purgatorial fire? Again, when our Lord was hanging on the cross, and the penitent thief on the cross near Him prayed, “Lord, remember me when Thou comest into Thy kingdom,” what did the Lord reply? He did not say, When thy spirit will leave the body, then thou must first go to Purgatory, in order that thou mayest be fully purified in that fire; and after that has been done, then thou shalt go to paradise; but we read,—“Jesus said unto him, Verily I say unto thee, *To-day* shalt thou be with Me in paradise.” Luke xxiii. 42, 43.

QAIM. What you say is true. The popish doctrine of a Purgatory is a purely popish fabrication, or rather, a dogma brought over from heathenism into the popish system, and has been made and used by them as a means to extort money from the people, and there is no doubt but that popes and priests have obtained millions through that lying invention.

CHAPTER XIII.

AURICULAR CONFESSION.

QAIM. Beloved brethren, another tenet of the popish system, considered by them of the utmost importance, is Auricular Confession. According to this every member of their community, whether man or woman, must from time to time, at least once a year, confess to a priest, when with him alone, all the sins they have committed. In this confession all sins, great or small, of thought, word, or deed, as far as they are remembered, must be stated to the priest. Nothing must be kept secret; for, say they, if only one sin remains unconfessed, the whole Confession is vitiated, and not one sin will be forgiven.

TAL. Is this not in accordance with the Word of God? James says in his epistle, "Confess your faults one to another, and pray one for another, that ye may be healed." James v. 16. Tell me, please, is there any essential difference between the word of the priest, "Confess your faults to me," and James' word, "Confess your faults one to another?" I see no real difference.

QAIM. There is a great difference between them. James does not say, "Confess your faults *to the priest*," but, "Confess your faults *one to another*." The meaning of this can only be, If you have committed a fault against a

brother, a neighbour, or any other person, you ought to go and confess the fault to the person against whom it has been committed, and ask his forgiveness. The *priest* is not mentioned at all, but the injunction is to *all Christians*, so that even if a priest commits a fault against any other person, he ought to go and confess his fault to that person, and ask to be forgiven. Thus, you see, that there is a great difference. There is in the whole Bible not one passage, saying, Confess your faults to a *priest*; and nowhere do we find it written that a *priest* is to pronounce the word of absolution.

TAL. Yes, I see, there is a difference. I should like, however, to hear the particulars of this doctrine of Auricular Confession.

QAIM. As I was a papist myself formerly, and was for some time entangled in the snares of that popish doctrine, I will try to explain it to you. First you must know, that in popish countries there is what the papists call a "Confessional box," erected in or near their Churches, where papists—men or women—may go and make Confession of their sins to a priest. But I must mention that very often this Confession is made not in the Confessional box, but in the house of the priest, or that of the penitent. The Confessional box is a little room with a door in front, containing a small lattice, covered by a curtain. Into that little room the priest goes, and takes his seat; and close to it, but separated from it by a wooden partition, is another little room, made for the person who is to confess his or her sins. In that partition is a small hole leading from one room into the other. The person wishing to make his Confession to the priest, goes into this adjoining little room, and kneels down, so that his mouth is opposite the hole in the partition. On the other side at the hole is

the priest's ear, ready to hear the Confession of the man or woman whispering through it. The priest is not contented with hearing only what the penitent says of his own accord, but questions him to such an extent that the penitent is forced to lay open to the priest the whole state of his heart. When the Confession is heard, and accepted by the priest, he pronounces the absolution, by using the two Latin words "*Absolvo te*," which means, "I absolve thee."

TAL. Sir, this appears to me to be a very crooked affair; for the priest is but a mere man, and a sinner like other people. How can he grant me the forgiveness of my sins? Is he in the place of God?

KAL. No. Who can forgive sins but God alone? It is not written in the Word of God, that if we confess our sins to a priest, then the priest will forgive us our sins, but, "If we confess our sins, He" (*i.e.*, God) "is faithful and just to forgive us our sins." 1 John i. 9. But let us remember that the priest does not ask, What does the Word of God say, but, What does our Church say?

TAL. Well, will you kindly tell me what a person entering the Confessional whispers to the priest through that hole?

QAIM. The order is, that the person making Confession to a priest shall use the following form: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Father, give me your blessing." And, saying this, he is to make the sign of the cross, by touching with the finger of his right hand his forehead, and breast, and the right and left shoulders. Again he is to say, "Before Almighty God, and blessed Mary ever virgin, and the blessed archangel Michael, and blessed John the Baptist, and the blessed apostles Peter and Paul, and all Saints, I confess that I have sinned much in thought, word, and deed; yes, I myself have sinned." Then he is to smite

several times upon his breast, and recount his sins, one after another, as far as he remembers them, clearly and distinctly to the priest. After having done this he is to say, "For all of them, and also those sins which I do not remember, I repent from the heart, and humbly ask forgiveness from Almighty God, and from you also, who are my spiritual father. I ask that you may pronounce the Absolution, and state the kind of penance I am to undergo. I therefore ask blessed Mary ever virgin, and blessed Michael the archangel, and blessed John the Baptist, and the holy apostles Peter and Paul, and all the Saints, that they may pray for me to the Lord."

The person then leaves the Confessional, and the priest goes to the altar, and offers up a prayer in Latin.

TAL. Do the priests themselves also make Confession in the same way, to other priests?

QAIM. Yes, it is the duty of every papist, man or woman, and of all priests, and even the pope himself, to make Confession of their sins to some priest, and receive Absolution.

KAL. In this kind of Confession there are several things which are obviously objectionable:—

(1) It is very wrong to require a young woman, married or unmarried, to go into the Confessional, and to pour into the ear of a priest all her secret sins—all the thoughts and emotions which ever entered into her mind—all the hidden secrets of her heart, which no human being has a right to pry into—which none can know but God, and which she is bound to confess only to Him who is the Searcher of hearts.

(2) It is *criminal*, when a girl or woman, through modesty is not able to speak of her feelings or affections.—it is criminal, I say, for the priests, to ply, as they are said

to do, such girls or women with impure questions, in order to detect some unclean desire, or something impure in thought or act. The criminality of the Confessional in this particular consists in the fact that the filthy questions put to the woman, in many cases, suggest and reveal vile and polluting things that had never entered her mind before, and leave her heart less pure than it was before her Confession.

TAW. The mind and heart of the priest, who is in the habit of hearing Confession, appears to me to be something like a receptacle in which the men and women who make Confession pour all sins and filthiness imaginable. What must that receptacle become into which the continual droppings of all the debauchery of a parish are falling, and through which all its abomination filters? And now we must remember that the priest who puts such questions to a man or a woman, and hears the answers, is an unmarried man, whose natural desires are just as strong as those of other young or unmarried people. Brethren, I assure you, I should not like to look into that receptacle.

TAL. There is no doubt in my mind that the hearing Confession of men and women must have a corrupting influence. But tell me, please, why have popes and priests established the Confessional?

KAL. They did it, as I believe, in order that they might become acquainted with all the secrets, plans, and intentions of their people, and thereby obtain and keep a certain kind of power over them. We know that if one person opens his mind to another, and tells him all the evil he has done, and is doing, he thereby to a certain extent puts himself into that person's power, for he remembers always that the other knows his affairs and the hidden things of his heart. In order to prevent him from communicating these things

to others he fears to offend him and seeks to please him. Popish priests by means of the Confessional become acquainted with the secrets of the members of their congregation. From Confessing servants they learn the state and affairs of their masters and mistresses. From married women they thus learn the state of their husbands, and through the Confession of young men and women the affairs of their parents. In short, the priests through the Confessional acquire such a knowledge of the secrets of families, and of State secrets, as puts into their hands a fearful and dangerous power. From such a system and engine of tyranny and wickedness may the Lord in mercy preserve us.

CHAPTER XIV.

THE POPISH SACRAMENT OF PENANCE.

INDULGENCES. WORKS OF SUPEREROGATION.

QAIM. You are aware, my friends, that the papists hold seven sacraments, of which two only—Baptism and the Lord's Supper—are Scriptural; the remaining five are mere popish inventions. One of these five is the so-called Sacrament of Penance. They say that original sin, that is the sin in which we are born, is washed away by baptism; and those sins which are committed after baptism are forgiven by means of the sacrament of Penance. This however, as we have already stated, is not the doctrine of the Word of God, but an anti-Scriptural observance of papists.

TAL. Kindly explain what you understand by the sacrament of Penance.

QAIM. The papists say that there are three things included in the sacrament of Penance—contrition, or sorrow for sin; confession to a priest; and satisfaction, or submission to that amount or degree of penance which the priest assigns the contrite sinner. They say,—The Lord Jesus has given to us priests such power and authority, that whosoever sins we remit, they are remitted unto them, and whosoever sins we retain, or do not forgive, they are not forgiven. Accordingly, we priests pronounce upon every penitent who

performs the penances dictated by us, the word of Absolution. This word of Absolution is, "In the name of the Father, and the Son, and the Holy Ghost I give thee Absolution from thy sins." And the priest's explanation is, that all the sins which the person has committed, from the time of his baptism to the present time, are forgiven, and into the grace from which he had fallen he has been reinstated, through the sacrament of Penance. Then, continues the priest, great peace and joy will enter into that man's soul, and like the prodigal son, of whom we read in the Word of God, he is restored to the love and honour of the house of his Father. The power and authority which the priests thus claim to possess is a wonderful thing.

TAL. Tell me, please, what are these penances which the priests inflict, in order to bring about this satisfaction, and which are considered so meritorious in the sight of God?

QAIM. Some of the penances which they inflict are such as the following :—

To repeat the Lord's Prayer five, or ten, or fifteen times, or oftener; to say so and so many Ave Marias; practise so many fastings or scourgings; repeat the creed of the apostles so many times; go on such a pilgrimage, &c., &c. If you do these things, they say, you will make atonement for your sins, and obtain deliverance from the punishment of them.

TAW. Brethren, I read that once a priest, after having heard Confession of a certain person, appointed it as his penance that until his coming to Confession the next time, he should not eat breakfast any day.

KAL. It is very sad that popish priests should have so forsaken the Word of God and gone so far astray. One great error of theirs is, that they make a difference between sins committed before baptism, and those committed after

it. This is opposed to the Word of God, and a pure invention of the papists. Another great error is, that they do not consider, or do not know, that the Lord made an atonement for ALL our sins, both original and actual, and for those committed before as well as after baptism. Even if a true believer in Jesus Christ should fall again into sin, we read in God's Word, "the blood of Jesus Christ, the Son of God, cleanses us from all sin." 1 John i. 7. Again, it is written: "If we confess our sins"—not before a priest, but before God—"He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

QAIM. Let us now speak of another unscriptural and dangerous dogma of the papists—that of *Indulgences*. The popes and priests assert that there are certain mortal sins which deserve punishment, both in this world and in the world to come. They say that the punishment to be inflicted in the world to come may be forgiven by the sacrament of Penance; and that which is to be inflicted here in this world may be forgiven by a grant of Indulgences. This grant can be made only by the pope. They say that many saints have done more meritorious works than were needed for their own salvation; super-abundant merits, called works of supererogation. They form a treasury of merits which is placed in the pope's hands, and he disposes of it as he pleases. This is of course a fraud, entirely and clearly opposed to the Word of God, which says, all people are "gone out of the way, they are together became unprofitable; there is none that doeth good"—or can perform meritorious acts—"no, not one." Rom. iii. 12. And our Lord says: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke xvii. 10. Where then are those works of supererogation? And where is

such a treasury to be found in the pope's hands, of which he can dispose as he pleases, and which he can place to the credit of any one devoid of righteousness? It does not exist, and hence the dogma of Indulgences is a mere popish dream.

KAL. In popery the apostle's word has been, and daily is being, verified, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii. 13. When a ship has lost its anchor, it is driven about anywhere. When the ship of popery, having broken its anchor chain, has got loose from the anchor of the Word of God, the apostle's words are fulfilled in her,—They are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14.

TAW. We learn from history, that the popes granted these Indulgences, which they considered their own disposable treasure, at first only to their own friends and partisans; but when they saw that *selling* Indulgences could be made a source of great gain, they prepared Indulgences of different prices, according to the greatness of the crime, or the wealth of the criminal. Rich people who had committed great crimes, such as murder and adultery, had to pay much, and the poor, less, according to their ability. By means of these Indulgences the pope granted forgiveness not only of past sins, but also of sins which people intended to commit in the future.

A large sale of papers of different scales and degrees of Indulgences was carried on, these papers being hawked about by monks and others in different countries, and thus a very large amount of money was brought into the treasury of the pope; for the foolish and sin-loving people eagerly purchased these Indulgences that offered them for money the remission of heir sins, in which they lived, and which

they did not wish to give up.

QAIM. Thinking of this sale of Indulgences reminds me that sometimes the devil himself is used, contrary to his intention and wishes, to serve God, and his craftiness to accomplish the Lord's purposes. The Lord can bring good out of the evil done by the devil. The pope sent an Indulgence-monger of the name of Tetzel into Germany, and this man was such a godless and shameless man, that he carried on his work of Indulgence-mongery with satanic zeal and shamelessness. He and his wicked doings roused Luther, the great reformer, to oppose these evil doings of the pope, and thus the devil, through Tetzel, as it were, started the Reformation.

TAL. Dear friends, you are aware that among the papists, and also among the Ritualists, there are many who speak evil of Luther's character, and denounce him as a wicked man. I should like to know what you think of him.

TAW. I do not wonder that the papists and semi-papists or Ritualists denounce Luther as a wicked man. If a good man disclose the deceitfulness of a wicked person, that wicked person will naturally hate and calumniate the person that exposed him. When Luther, the reformer, exposed to the world the wickedness and deceit of the popes and popish priests, they no doubt became angry, and invented and spread all kinds of infamous and false reports about him, notwithstanding that he was known to be an eminently godly man, and a learned and experienced Doctor of Divinity in the university of Wittemberg. The Lord raised him up to oppose the popish ungodliness and wickedness, and gave him for this great work the necessary courage and fortitude. Seeing and hearing Tetzel's blasphemous doings, he could not remain silent, but considered it right and necessary to expose before the world the lying dogmas

and established wickedness of popery in selling Indulgences to sin, and to show the true, Scriptural way of salvation. The eyes of the people were opened, and the great Reformation began in Germany. Luther translated also the Bible into the German language, so that the people could read for themselves what the Word of God says in regard to the sinner's salvation; and they found that there was as great a difference between the popish religion and the truths of the Bible, as between the darkness of night and the light of day.

KAL. What the Pharisees did to our blessed Lord, that the popish priests did to Luther, and do so still. There the Pharisees, calumniating our Lord's character, said, "Behold a man gluttonous and a winebibber, a friend of publicans and sinners." Matt. xi. 19. But wisdom was justified of her children, and here the papists and Ritualists calumniate Luther, and in every possible way speak evil of him; but here also wisdom is justified of her children. He certainly made the pope, and the priests, and Indulgence-sellers very angry. If they had the power, they would have killed the reformer, Luther; but God covered him with His protecting hand, and gave him strength and boldness, so that the Reformation was victorious, and the pope and the devil were defeated.

TAW. Brethren, I read in a book a story which happened in the country of Saxony, which, as you know, is a part of Germany. That famous and blasphemous seller of Indulgences came into Saxony, having received authority from the pope to prosecute his infamous work there. He used to say to the poor dupes, to whom he was offering and selling his hellish ware:—

"As soon as your cash in my money box sounds,
The soul with delight out of purgatory bounds;"

and the simple and superstitious people believed him, and many bought Indulgences from him. But there were also those among his listeners who could look through the deceit of that infamous man. A certain nobleman, living in the city of Leipsic, could not bear the awful deceit of the imposter, and determined in his mind that in some way or other he would bring the wicked monk to his senses. He went to him and asked if he had the power to forgive not only past sins, but also those which had not yet been committed, but were in the plan of a person to commit at some future time. "Of course," replied Tetzal, "all power is given unto me in this affair, from the holy father, the pope, that I may do whatever I consider right." The nobleman then continued, "I want to avenge myself in a small degree upon an enemy who has done wrong, but I do not wish to put him into danger of his life." Tetzal replied, that if he wanted to buy such an Indulgence he would have to pay a great deal. The nobleman offered him a certain sum, but Tetzal wanted much more. However, after a great deal of bargaining, they fixed upon a certain amount, for which he would let him have such a paper of Indulgence, which the nobleman paid, and having received the paper he left Tetzal. A few days after, Tetzal left Leipsic for another city, and the nobleman with four associates was lying in wait for him, at a place between the towns Juterbok and Treblin, which he had to pass. Upon his arrival there they suddenly fell upon him, and after having beaten him a little, took his money chest and went their way. Tetzal cried out for help, but could not obtain any. He went and complained against the nobleman who was a known character. The nobleman acknowledged that he had committed that act of robbery, but at the same time showed Tetzal's certificate with his signature, and the pope's

attestation, to the judge, that the crime committed had been pardoned, and that there was no claim upon the delinquent. The case had to go up to Duke George, to whom Saxony belonged, who after having read the paper, with Tetzels and the pope's signatures could say nothing, and dismissed the case.

Tetzel was defeated. He had been paid in his own coin. His prey of robbery had been taken away by another robber whom he in that paper declared free of guilt.

QAIM. It is very true that the moral darkness in Europe, before the Reformation, was very great, and people upon Tetzel's arrival generally rejoiced that now, without the necessity of giving up their wickedness, they, merely by paying a certain amount of money, could obtain so easily the absolution of their sins. There is not the least doubt but that the blasphemous selling of Indulgence brought a large amount of money to the pope's treasury. But let us not forget that among the many thousands of people sitting in popish darkness, and in the shadow of death, there were God's elect who were hungering for the Bread of Life. I read the history of a person of this kind, and I will tell it, if you would like to hear it.

TAL. Will you be so kind as to tell us?

QAIM. The Indulgence-monger, Tetzel, came into Anna-berg, another city of the kingdom of Saxony, and carried on there also his diabolical sale of Indulgences. He would go there, in his public proclamations, even so far as to say blasphemously,—“Come, all ye people! Behold, now is the accepted time, behold now is the day of salvation!” At last on the feast of Pentecost he made the announcement that to the poor he would give Indulgences freely, without money, for the love of God, adding, “Come ye all, and receive such a favour!”

Among those who heard this proclamation there was a student of the university, of the name of Myconius. He was thinking in his mind,—I am sure I am a sinner. I will go to the monk, and ask for a free salvation, without money and without price. He went to Tetzels assistants, and asked for the free gift. They told him that if he would pay a very little, he would obtain what he wanted. He replied, If you demand money for the Indulgence paper, why do you then proclaim publicly, that to the poor it would be given freely and without money? I am a poor man; I can give you nothing. Tetzels assistants said that he should give them a very little money, but Myconius insisted upon their giving him a certificate of the forgiveness of his sins, freely and without money, Tetzels men suspected that the whole was a trick of the man, and offered him a small amount of money as a present which he should pay them for the paper. "No," said M., "I do not want to pay for such a paper. I wish to have it gratis. If I liked to buy one, I could sell a few of my books and pay for it. I want a free forgiveness, without paying anything. I ask you to give it to me for the love of God. And if you will not give it to me, you will have to answer for it in the day of judgment, that for the sake of a small amount of money you refused granting me forgiveness, and suffered my soul to go down to perdition." They, suspecting that he was sent by some person to find occasion against them, asked him who had sent him. Myconius replied that he had been sent by no one, but that it was the most ardent desire of his heart to obtain the forgiveness of his sins, without money and without price, and that he had come to them to obtain that boon. They, however, refused to give him a paper of Indulgence, and he went sorrowful to his house.

His own statement regarding his heart is the following:—
 “I returned without any consolation to my house. I had not obtained what I wanted, but my heart told me that there was an almighty and merciful God in heaven who is able to grant salvation to penitent sinners, without money and without price, for His Son Jesus Christ’s sake. When I left Tetzels people, well nigh despairing, the Holy Spirit spoke to me most powerfully. Returned to my house, I threw myself on my knees, and wept bitterly, and said to the Lord in prayer, O Lord, they will not grant me the forgiveness of my sins without taking money. O God, have mercy upon me, and of Thy sovereign goodness grant me freely forgiveness of my sins, and the boon of salvation.”
 In this way I poured out my heart before the Lord and He graciously, by His Holy Spirit, wrought most powerfully upon my mind, so that I knew He had forgiven my sins, and granted me salvation through Christ, freely and fully.

Brethren, this Myconius became afterwards a most powerful and effectual preacher, of the free and full salvation prepared by Christ.

CHAPTER XV.

THE SACRAMENT OF BAPTISM.

QAIM. Brethren, if you please, the subject of our conversation to-day will be the Sacrament of Baptism. We know that it is a holy rite, instituted by the Lord Jesus Christ after His resurrection, and immediately before His ascension. He said to His disciples, "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." Matt. xxviii. 19, 20. (R.V.) It is not necessary to speak at present about the nature, &c., of baptism. We shall confine our attention only to what the papists say is the purpose or object of the ordinance, and to those things which they have added to it, or mixed up with it.

TAW. Brethren, the popish priests teach, that every one who is baptized is regenerated, or made a subject of the new birth by the Holy Spirit. Here the question arises, that if the rite of baptism is not only indispensably necessary for salvation, but is indeed, as they say, the only means of obtaining salvation, then what is to become of all those who indeed believe in the Lord Jesus Christ, but, from some unavoidable cause have not the opportunity

of obtaining baptism? Are they all to be cast into hell? Who can believe such a dreadful thing? And are all the thousands, nay, millions of infants who die in their infancy, and could not have been baptized, doomed to perdition? This is an awful popish dogma. Christ said: "Of such is the kingdom of God" (Mark x. 14); but the popish priest says, No; for, as they have not received baptism, they are lost. Awful blindness of the priests!

TAL. This is perhaps the reason why popish and semi-popish priests do not bury unbaptized infants, when they die, in their so-called consecrated burial ground, but outside of it, in a separate place.

KAL. Yes, I believe that is the reason. Based upon this idea, that baptism is the door of salvation, is the practice of popish parents, when their infant is ill, about to die, that they quickly call a priest to baptize it. But if a priest or a minister cannot be obtained, they get a layman or even a woman, if necessary, to administer the ordinance. This they do because they believe, though they have no Scriptural warrant for such a belief, that baptism is the door of heaven or salvation. They believe that a baptized child is safe, but an unbaptized one is lost.

QAIM. Brethren, we observe the sacrament of baptism, because the Lord has instituted it for the Church, and yet we must remember that it is nowhere stated in Scripture that he who is not baptized, shall be damned, but "*he that believeth not shall be damned.*" Mark xvi. 16. And let us also remember that neither priest, nor bishop, nor pope can bestow regeneration by means of baptism. The Lord instituted the rite of baptism to be the initiatory rite of the visible Church, but man's regeneration is not at all dependant upon it. Regeneration, or the new birth, which is the work of the Holy Spirit only, may take place at

baptism, or *before* baptism, or *after* baptism.

KAL. Here, I believe, the Word of our Lord is applicable, —“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” John iii. 8.

TAL. Brother, tell me, is there anywhere in the Word of God mention made of regeneration by the Holy Spirit, occurring *before* baptism?

KAL. Yes, brother; open your Bible at the tenth chapter of the Book of Acts. The Lord had sent the apostle Peter to the city of Cæsarea, that he might preach the Gospel to Cornelius, a centurion of an Italian band, and to his kinsmen and near friends assembled in his house. While Peter was speaking, the Holy Ghost fell on all them which heard the word. They were born again by the Holy Ghost, though they had not yet received baptism. Seeing this, Peter said: “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” Acts x. 47, 48. Here we see that the new birth by the Holy Spirit took place before baptism, in them to whom Peter preached, and on this account he commanded them to be baptized. The Spirit of God creates man anew whenever He pleases, and this new creation or regeneration does not depend upon the will or pleasure of the baptizer.

TAL. I have heard that there are some additional rites or ceremonies which the popish priests observe at the time of, and together with, the sacrament of baptism, which are not commanded in the Word of God. Brother *Qaim*, what do you say about them?

QAIM. Brother *Talib*, when I was a papist I often attended

baptisms, and saw many such unscriptural additional practices, which are not only a childish show, but an exhibition of folly. I have here a book with me, written by one who knows well, and instead of giving you a description of my own, I will read to you what he says about baptism of children as practised by popish priests. The writer says: "The ensuing narrative combines the succession of mummerly which has been added to the Redeemer's ordinance. The priest begins with an inquiry to the sponsors respecting the child, and its name, with the determination that the child shall live and die a papist. Then follows an exhortation, to which succeed a few questions concerning the requirement of the sponsors. The priest next breathes thrice upon the child, saying, 'Come out of this child, thou evil spirit, and make room for the Holy Ghost;' after which he makes a cross on the child's forehead with the thumb of his right hand, and another on its breast, pronouncing, 'Receive the sign of the cross in thy forehead and in thy breast.' He then takes salt, and having blessed it, he puts some of it in the child's mouth, saying, 'Receive the salt of wisdom.' A third prayer is repeated, after which he puts on his cap, exorcises the devil, and commands the devil spirit to come out of him. He again makes the sign of the cross on the child's forehead, lays his hand on his head, and recites another prayer. He then takes hold of the child's clothes, having laid the stole upon it, and then the sponsors enter with the child into the church, repeating after the priest the Apostle's Creed, and the Lord's Prayer. At the font of 'holy water' (i.e., water which has been blessed on the eve of Easter or Whitsunday, and carefully kept in a vessel for that purpose), he exorcises Satan once more, and then taking some spittle on his thumb, he rubs the child's ear and nostrils, repeating

the same word, *Ephphatha*, which our Lord said to the man who was deaf and dumb, doubtless intending to coerce the silly people to believe that the child is deaf and dumb, and that the priest can make it hear and speak. Then while the priest prepares the oil, the child is stripped to below the shoulders. The male sponsor then holds the child over the font; and the female sponsor takes it by the feet, turning it towards the east. Then the questions of renunciation of the devil, &c., are proposed; after which the priest anoints the child between his shoulders with a cross, and puts off his purple stole for a white one, when other questions are proposed to the sponsors. When they have replied, the priest takes some of the 'blessed water' and pours it thrice on the child's head in the form of a cross. Next he anoints the child's head with the chrism in the form of a cross, lays a piece of white linen on its head, and puts a lighted taper into the sponsor's hand. The whole ceremony is closed with a short unintelligible exhortation."

TAL. Do the priests really imagine that there is a devil, or evil spirit, in every unbaptized child and adult person, which must first be cast out?

QAIM. Dear brother, what the priests say and do in regard to casting out the devil or evil spirit before baptism, is a ridiculous pretence. If it were, however, as they say, the fact of the priest's exorcising it three times would show either that the spirit inhabiting the person is very obstinate, in not minding the exorcist's first and second commands, or that the priest is very weak and wanting in exorcising power. But the whole thing is a farce. The priest after the baptism declares that now the power of Divine grace has been imparted to the baptized child, and its baptism has given it a passport into heaven.

TAL. Alas! alas that these things should be so! I never

knew that there was so much that is unscriptural and silly, added to the simple rite of baptism. The whole of these ceremonies—the casting out of the devil three times—the making crosses over the child—the putting salt into its mouth—the application of the priest's spittle upon its ears, and nostrils—the anointing with oil between its shoulders, and afterwards again upon its head—the priest's applying only holy water, *i.e.*, water blessed for this purpose on the eve of Easter or Whitsunday—the laying a piece of white linen upon the child's head—the putting a lighted taper into the sponsor's hand—all these ceremonies appear to me ridiculous additions to the simple sacrament. We find, as far as I know, nothing of these things enjoined in the Bible. They are therefore not only unnecessary, but contrary to the simple rite of Scriptural baptism.

QAIM. On account of these useless and unscriptural additions, made by the priests, some people who, convinced of the errors of popery, leave the popish community and join the Protestants, consider the popish baptism invalid, and are re-baptized in the Scriptural way.

TAW. There is another baptism practised among the papists, about which we must speak. It is the baptism of bells for churches.

TAL. Baptism of bells! Kindly tell me, where is there in the Word of God a command to baptize bells?

TAW. There is in the whole Bible not a word which would sanction such a practice. But then papists do not care whether their rites or ceremonies are commanded in Scripture or not. With them the only question is, Is such a rite in accordance with the custom of our community or not? If so, whether Scriptural or not, it must be done.

TAL. Then please tell me why and how they do perform this baptism of bells.

TAW. They say, If we baptize the bells, then their sound will reach not only the ears of the hearers, but also their hearts. The priest commences this nonsensical performance by seating himself near the bell, and telling the people that the baptism of a bell is a holy rite, and then sings a psalm. He afterwards takes some water and salt, and after blessing them prays that God may grant that the sounding of the bell may be made efficacious to drive away the devil and all unclean spirits; to quell tempests, strengthen and increase faith, comfort the dying, and produce by its sound the fear of God in every one who hears it. Then the priest puts the salt into the water, makes the sign of the cross three times over it and says, "May God be with you." Then he takes the sprinkler, a thing like a native chouree, dips it into the water which he considers holy, with it washes the bell, and wipes it with clean linen; and whilst this is being done, psalms, from the 145th to the 150th are said or sung. After this some of the holy oil of the sick is brought. Into it the priest dips the thumb of his right hand, and with it makes the sign of the cross in the middle of the bell. He then sings or says the 28th psalm, makes seven times the sign of the cross upon it, and applying water in the name of the Father, the Son, and Holy Ghost, consecrates the bell, and gives it the name of some saint, who from that time is considered its protector. The priest then burning myrrh and incense perfumes the bell, and in his closing prayer calls it the dew of the Holy Ghost.

QAIM. It is sad, very sad, that the popish priests should turn the holy rite of baptism into such a farcical and satanic play. They do this being enveloped in the darkness of superstition. But brother *Tawarikhdan*, you no doubt know that they attach a meaning to the different parts of

that foolish rite of the baptism of bells. Will you kindly explain this to us?

TAW. I will gladly do so, but first allow me to tell you that pope John XIV. was the first who introduced the consecration of bells, in the year 968. A new bell was placed in the Lateran which he called *John*. A Latin inscription was affixed at that time to those which had been consecrated, of which I give you a translation. It is this: "I" (the bell) "adore the true God; I call the people; I collect the priests; I worship the saints; I deplore the dead; I drive away pestilence and devils."

As to the meaning they attach to the different parts of this foolish rite, they give very queer and foolish explanations. They say that the consecration of bells by baptism is a sign of the consecration of the priest. The application of water and incense signifies the holiness of baptism. Making seven times the sign of the cross signifies that the pastors of the Church excel all others as to the abundance of the gifts of the Holy Spirit. And as the fragrance of the incense enters into the bell, and the bell, as it were, receives it, so the pastors, being filled with the Holy Spirit, receive the fragrance of the vows and prayers of the members of the Church.

TAL. I feel indignant when I see and hear that beings, endowed with reason, can observe such foolish things, and can turn the holy sacrament of baptism into such an unholy show and play.

KAL. True is the word of the Lord,—“The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.” Isa. lix. 8.

CHAPTER XVI.

EXTREME UNCTION.

QAIM. "Extreme Unction" is also a rite invented by the papists. They call it a sacrament, but there is not the least mention of it in the Sacred Volume. They state that when a person believes that his last hour has arrived, and he is about to leave this world, he should send for the priest to anoint him with holy oil, in order that he may safely go to heaven. The priests say that the devil is always desirous to ruin the souls of men, but it is particularly in their dying hour that he attacks them in order to gain his purpose. And they assert that the great advantage of being anointed with holy oil at such a time consists in this, that it gives to the dying man, in his last hour, strength to overcome his spiritual foes, so that he is able to depart from this world in holiness and purity, and to enter into eternal happiness. This anointing in the dying hour, or, as it is called, Extreme Unction, can only be performed by a bishop or priest. They state that the anointing oil must be olive oil which has been blessed by the bishop, for which blessing money is paid to him.

TAL. Please tell me, has this Extreme Unction any effect upon the dying person?

QAIM. The priests say that it has; that thereby the dying person obtains the pardon of the venial sins, and perhaps also the mortal sins, committed by him. And they also say that the anointing relieves the weakness and infirmity of the spirit, removes the burden of the punishment of past sins, conveys strength to the soul to bear the sickness and sufferings of the body, drives away spiritual foes, and, as it is beneficial to the soul, very often also gives recovery from bodily illness.

TAL. How do they perform Extreme Unction?

QAIM. Should there be still time to do it, the priest first utters a prayer over the dying person, then hears his Confession, and gives him Absolution. After this he makes over him three times the sign of the cross, and says,—“In the name of the Father, the Son, and the Holy Spirit, and by my laying hands upon you, and by the mediation of all angels, and archangels, the power of the devil is to depart from you.” He then dips his thumb into “the holy oil,” and anoints in the form of the cross, the eyes, and ears, and nose, and mouth, and hands, and feet of the sick, saying, “The Lord through this holy unction, and His own most gracious compassion, forgive thee whatsoever sin thou hast committed, by seeing, hearing, smelling, tasting, talking, touching, and by walking, Amen.”

TAL. If the sick person should not die at that time, but recover, and he should again become sick, and be expected to die, what will be done then to him?

QAIM. Then the priest must again administer Extreme Unction.

TAL. And now inform me, since the priests consider the rite of Extreme Unction a sacrament, on what passage or passages of Scripture do they base it?

QAIM. They refer to the passage in James,—“Is any

sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v. 14, 15. But the priests have corrupted that passage, by translating it in this way: "Is any man sick among you? let him bring in the priests of the Church," &c. The correct rendering is,—“Let him call for the *elders* of the Church,” and not, “the priests of the Church.” By this mistranslation they have put this popish rite into the hands of the priesthood.

TAL. I cannot comprehend how the priests can base their rite of Extreme Unction upon this passage. The object of anointing the sick with oil, and the praying of the elders over him, is, that the sick person may *recover*; while the anointing of the sick by the priest is administered only when the sick one is *dying*, and there is, humanly speaking, *no hope of his recovery*. Else, why should the ceremony be called *Extreme* or *Last Unction*?

TAW. You are right, but here is another difficulty. The anointing of which James speaks is in order to *bodily* recovery. The popish priests, however, do not anoint the dying person in order that he may obtain *bodily recovery*, but in order that his spirit, which is about to depart, may have a safe departure; and the passage does not allude to that at all. The blessings promised in this passage—“*The Lord shall raise him up, and if he have committed sins, they shall be forgiven him*”—rest upon the faith of those who pray for the sick. James’s prayer, offered up in faith with the anointing, is, as it appears to me, the wonder-working faith given to the elders, the effect of which is *the recovery*; but the result of the anointing by the priest is *the expected*

death of the sick person. You see that there is a great difference between these things.

TAL. I see this great difference, but is there no other passage, on which papists base the rite of Extreme Unction?

TAW. There is no other passage in the Word of God on which it can be based, and the passage to which we have referred would have no *apparent* connection with Extreme Unction, if it had not been mistranslated. But it is no strange thing for papists to corrupt or pervert the words of Scripture, or to make additions to the pure text, in order to establish some of their peculiar dogmas and practices.

TAL. I have another question to put in regard to this rite, and shall feel obliged if you will answer it. If the effect of this anointing by the priests, of the eyes, ears, nose, mouth, hands and feet, is the pardon of sins committed, and the recovery from spiritual sickness, and deliverance from satanic foes, then of what use or necessity is the sacrifice of our Lord on the cross? And if, as we believe, the offering of Christ, and the presence of the Holy Spirit secure these blessings to us, then of what use or necessity is the applying of the olive oil?

QAIM. What you say is true. Since we, through faith in the Lord Jesus Christ, and His great atonement, have obtained the pardon of our sins, and the blessings which accompany salvation, the application of olive oil, or any oil, can be of no further benefit to us. Connected with this Extreme Unction of the papists, however, there are other follies which I wish to mention. In one of their catechisms it is taught that Extreme Unction brings the spirit of the dying person safely to the door of the wall of everlasting happiness. But passing through the door of that wall, where does it go? Their answer is, it has to go into the fiery torments of Purgatory. According to the teaching of

the priest, the departing spirit of the dying person is, through the anointing with olive oil, brought to that door, and for that the priest is paid; but at that door he will be undeceived; for instead of entering into the place of everlasting happiness, beyond the wall, he is to enter into Purgatory, to suffer the torments of fire. Again, in order to be delivered out of that horrid place, and to be permitted to enter into heaven, money must again be paid to the priest, so that he may be induced to say Masses (who knows how many?), and thus secure the spirit's deliverance. You see that this is another device for making money. In short, money is all-powerful with the papists—money payable for Extreme Unction, that the spirit may be brought to the door leading into Purgatory; and money again, to be brought out of Purgatory into heavenly rest. The popes and priests certainly increase their income, but what of the poor soul, according to their creed?

KAL. Brethren, I must tell you, that when I consider how these popish priests, by their covetousness and lying doctrines, hurry millions of souls into the torments of another world, I am filled with indignation. Just suppose the case of a papist who all his life has been living in sin,—he does not want nor does he consider it necessary, to give up his sinful life, nor to prepare for eternity, for when death approaches, he thinks he has merely to call his priest, make Confession, and obtain Absolution, and Extreme Unction will bring him safe to heaven;—he is very ill and is afraid he is going to die;—he sends for the priest;—if he is still conscious, he makes confession;—if he has become unconscious, the priest will nevertheless administer Extreme Unction;—the priest makes the signs of the cross, anoints his eyes, ears, nose, mouth, hands and feet, and repeats certain Latin prayers. That wretched dying

man, if conscious, believes that his sins are all forgiven, though he has not in the least repented of his sins, and though he knows nothing about the Scriptural way of salvation: he is taught that all is right, that his spirit has obtained a pass to heaven, that his spiritual foes have been conquered, and all this by the application of olive oil. Brethren, the words of the prophet are here applicable,—“He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” Isa. xliv. 20. That lie the priest has put into his right hand, the lie that his sins are all forgiven, and that he is going straight to heaven. And with that lie he is going to appear at the awful tribunal of God, the righteous Judge. Woe, woe, upon the spirit of that wretched, deceived man! and woe, woe upon that deceiving priest! Just suppose that a murderer in jail has been informed that in a few days he is to be hanged. The day appointed for his execution arrives. Early on that day the jailor brings to him a closed envelope, telling him that it contains an order from the king, that his crime has been pardoned, and that he has only to hand that envelope to the judge standing outside who will open it, read the order, and release him. With great rejoicing he hands it to the judge, who opens it, and reads that the murderer is to be executed. The jailor deceived him. The wretched criminal expected a royal pardon, but instead of it he is to suffer the punishment of his crime. In the same way, and much worse than that, the popish priests deceive the people, and send them with the lies of Confession and Absolution and Extreme Unction, in their right hand, to God, the Judge of all. They do not know, or do not think of the word of the apostle,—“Be not deceived; God is not mocked: for whatsoever a man

soweth, that shall he also reap." Gal. vi. 7. Instead of administering Extreme Unction, he should have declared to the poor man the necessity of true repentance, and the way of salvation through Christ, that He died for us sinners on the cross as a sacrifice, to atone for our sins; but he does not say a word about Christ the Saviour of sinners. On the contrary he puts a false hope into the dying man's heart, and sends him to eternal condemnation. Beloved brethren, I say again, that my mind is filled with indignation at the mummery of those wretched deceived and deceiving priests.

QAIM. I do not wonder that you are indignant with the deceit of the popish priests, who are doing all this awful evil in order to obtain money from a dying man, or his relatives. And what man is there, who, believing that the priest has it in his power to send him to heaven or to hell, will not pay the priest well, to induce him to give him a pass to heaven, by the application of his oil?

TAL. Tell me, sir, are the priests not aware that all their mummery, when they administer Extreme Unction to dying men, is lying and deceit?

QAIM. I do not doubt that there are many priests so ignorant or simple that they do not consider at all what they are doing, but are merely acting in accordance with the popish customs, without thinking whether they are right or wrong. It is with them, as it is with many Brahmins of this country, who perform their heathenish worship and ceremonies, day by day, without thinking what they are doing, but doing what they are in the habit of doing regularly. I have, however, also met with Hindoo priests, who on my inquiry, told me openly, that they knew that all their gods and goddesses, and the whole Hindoo system of worship were false; but then, said they, What shall

we do? We must live. We have no other means of support, except what we realise in continuing this false worship. What we do, we do for our temporal support. Many popish priests are, no doubt, like these heathen priests. They know that there is much wrong in popery, but believe that they are doing only what all other priests do.

TAL. It is sad, very sad, that it should be so.

CHAPTER XVII.

WORSHIP OF THE VIRGIN MARY, HER IMMACULATE CONCEPTION, AND HER ASSUMPTION.

QAIM. Dear friends, some time ago we had a brief conversation on the subject of the worship of the virgin Mary by the papists, and you will remember that we then mentioned that she is considered by them the greatest of all the saints, and that she is worshipped more than any other, even more than the Lord Jesus Christ, for they consider her a wonderful intercessor in heaven. They suppose that she, if requested, will speak to her Son, and persuade Him to intercede for them with the Father to grant their request. It is something like this: the petitioner's prayer goes to Mary; Mary's request goes to Jesus; Jesus' intercession goes to the Father. God, the Father, grants the request to His Son Jesus; Jesus carries it to His mother, Mary; and Mary sends the answer to the original petitioner.

TAL. What a queer, round about way such a petition takes!

QAIM. Yes, indeed. It is foolish of the worshipper of Mary to do so, but they act in the ignorance of their heart. You will also remember that we said, if the virgin Mary is able to listen and attend to the millions of prayers offered up to her by millions of persons in millions of different places, she must possess Divine attributes, for only

God can be present everywhere and see and hear all things. Hence by giving unto Mary this Divine honour, they become idolaters, or Mariolaters.

We also stated that these Mariolaters call Mary the "Mother of God," which is blasphemy; and if they call her "Ever virgin," they say something which they cannot prove, for it appears from the Scriptures that after the birth of Jesus, Mary had sons and daughters.

When the papists looked up to Mary as if she were a goddess, and commenced worshipping her everywhere, it is no wonder that they gradually raised her rank higher and higher, and attributed qualities to her which are higher than those belonging to humanity. The result was that papists, first with some doubt, but gradually without any, came to the conclusion that Mary had no inherited sin, that her conception was Immaculate, and that from her mother's womb she was holy and without blemish.

KAL. Contrary to this popish assertion I will mention only one passage from Holy Writ. We read in Job xiv. 4,— "Who can bring a clean thing out of an unclean? not one." Mary's father and mother were unclean, or sinners; how could Mary, their daughter, be clean or Immaculate?

TAW. The popish dogma of Mary's Immaculate Conception, or in other words, that she was conceived and born without sin, was unknown down to the eleventh century, but from the twelfth century some papists asserted it to some extent. The Fathers of the Church, however, and the popish teachers generally, taught the reverse, that Mary, like other people, was conceived and born in sin. Notwithstanding this, pope Pio Nono, in the year 1854, published a Bull, in which he declared the virgin Mary to have been born without sin; and although there were, and are, many popish doctors, and priests, and members of their community opposed to

the doctrine of the Immaculate Conception of the virgin Mary, yet it has become a new article of the popish creed. Among those who do not believe in that dogma there are many who accept it merely because the pope has declared it to be right.

QAIM. There is another popish dogma connected with the virgin Mary, about which we should say something: it is the so-called Assumption of Mary, or her ascension to heaven.

TAL. If the virgin Mary ascended up to heaven, there must no doubt have been present persons who witnessed the ascension; who are those persons? When our Lord ascended unto heaven, His disciples were present and saw Him ascending, but no one saw Mary ascend to heaven. How then can they prove the dogma of Mary's Assumption?

QAIM. Brother, the papists do not care about proving it from the testimony of eye-witnesses. Though no one has witnessed the event, and though the "Assumption of the Virgin" has not received the sanction of any of the Councils of the Church, yet the papists for some reasons or other believe it to be true. It is true that there are those among papists who disbelieve it, but the fear of man keeps them silent. The papists have even appointed a day, the 15th of August, which they observe every year to commemorate the virgin Mary's Assumption, and make it a great festival in her honour. In a Pastoral letter, addressed to the Roman Catholic community, by the late Cardinal Cullen, on the 5th of the month of August, 1854, he says: "The Church invites us at this season to celebrate the Assumption of the holy Virgin into heaven. This festival recalls to our recollection the last moments of the great mother of God upon earth, and puts before our eyes the sublime spectacle of her passage into heaven, where she shall be for all ages, the health of the weak, the refuge of sinners,

the source of all spiritual graces and favours." Brethren, we can call this only a blasphemous effusion of the Cardinal.

TAW. There is no doubt that the papists worship the virgin Mary, and even pray to her in such a way, as if she were a Divine person. So, for instance, they say in one of their prayers,—“O holy Virgin, enable me to praise thee as I ought, and grant me strength to be victorious over thine enemies.”

KAL. The papists also give titles to Mary which belong only to the Lord Jesus, and represent her as Divine. In the Bull of pope Sixtus, adopted by the Council of Trent, she is styled “Queen of the heavens;” and in the same sentence her Son is spoken of as “King.” This same title, “Queen of heaven,” is given to her in the popish “*Breviary*,” where she is also called “*Domina omnium creaturarum*.” St. Bonaventura says: “All who trust in Mary will see heaven’s gate open to receive them after death.” St. Peter Damian calls Mary, “Ladder to heaven, for as God descended from heaven by her, so man, by her means, deserves to ascend from earth to heaven.” St. Athanasius says: “You have been filled with graces, Queen of the universe, that you might become the way of our salvation, and the road by which we ascend to our celestial country.” St. Bernard calls Mary, “A vehicle to heaven;” and St. Bonaventura says: “Happy are they who know you, O mother of God, for to know you is the way to eternal life; and to celebrate your praises is the high road to heaven.” In other places she is called “The refuge of sinners;” “Door of salvation;” &c., &c. I will give you also an extract from the “*Speculum B. V. M.*, or Virgin’s Looking-glass.” We read there: “After all that has been said, we are to consider that Mary is interpreted Lady; this title, also, excellently suits so great an empress, who is,

in truth, ruler of things in heaven, in earth, and under the earth; ruler, I say, of angels, ruler of men, ruler of demons, ruler of each in heaven, ruler in the world, ruler in hell."

QAIM. This is indeed awful blasphemy, but I believe the greatest of all blasphemies are contained in a book called "*The Psalter of the Virgin*," published by St. Bonaventura, who is called by the papists "the Seraphic Doctor," in which the name of Mary, or Lady, or Virgin, is substituted for that of God, or Lord. The edition which I have here with me is that published in Rome in the year 1834 with the imprimatur of the papal authorities. I will give you a few specimens:—

"Lady, in thee do I trust, let me never be ashamed. Into thine hand, O Lady, I commit my spirit.—Give unto our Lady, O ye mighty, give unto our Lady glory and strength!—Let Mary arise, let her enemies be scattered.—How amiable are thy tabernacles, O Lady of hosts!—It is good to sing praises to the Virgin, and to make confession of sins before her, and to praise her is comely.—Bless the Virgin, O my soul, and all that is within me, bless her holy name and give glory to her. Praise her goodness and her wondrous works. Bless her, ye company of the apostles, bless her all ye patriarchs, and prophets, and ye host of martyrs, bless her."

Brethren, I have given you these specimens of papal blasphemy with great hesitancy, for I cannot but abominate such awful sins, but I will not give you any more.

TAW. Perhaps you may be aware that Alphonsus Liguori, who died in the year 1787, has written a book with the title, "*Glories of Mary*." Many popes have praised his writings, and the papists of England consider them most excellent. In this book, "*Glories of Mary*," he speaks of Mary as if

she were a Divine person, and attributes to her, omniscience, omnipresence and omnipotence; and speaks of her as a saviour and redeemer of sinners.

KAL. Let us now read a few passages from Scripture, in opposition to this idolatrous worship of Mary and other popish saints.

First, the passage in Acts. x. 25, 26. We have there the history of Cornelius, the centurion in Cæsarea, who was going to worship the apostle Peter, but was forbidden by him to do so. We read: "As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."

Another passage we find in Rev. xix. 10, where it is said that the apostle John was about to worship a holy being from heaven, but was forbidden by him to do so. We read: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God."

And a third passage, forbidding creature-worship, we find in the same book, in Rev. xxii. 8, 9. There we read: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

I am sure, brethren, that if Mary were now upon earth, and saw how the papists worship her, she would, like the apostles Peter and John, say, See thou do it not, for I am thy fellowservant, and of them that have the testimony of Jesus; worship, not me, but God.

CHAPTER XVIII.

HAS THE APOSTLE PETER EVER BEEN BISHOP OF ROME ?

QUAIM. Brethren beloved, the subject on which we are going to converse to-day is considered by papists an exceedingly important one. They say that the apostle Peter was the first bishop of Rome, but cannot bring forward one convincing proof to substantiate the statement. All the proofs which they advance are based upon mere tradition; and since the truth or untruth of tradition depends with them upon what the pope says, it follows that if it pleases the pope to say that Peter was the first bishop of Rome, the question is settled in the mind of the papists. Let us, however, examine what they say regarding this subject.

TAW. The first question on this subject is this. Did the apostle Peter ever reside at Rome? We learn from Scripture that the apostle Paul was certainly a few years at Rome, but, with respect to Peter's having been in that city, we have no certain proof. I will state a few things which make it exceedingly probable that he never was there.

First. If the apostle Peter had ever been at Rome, Luke, in the "Acts of the Apostles," would have mentioned the fact, but we find no mention of it in that book.

Secondly. If Peter had been at Rome, would he not have accompanied the brethren of that city, as far as Appii Forum, and the Three Taverns (see Acts xxviii. 15)? If he had been with them, it would have been mentioned, but we find nothing of the kind. This seems to show that he was not at Rome.

Thirdly. It was a rule of the apostle Paul to preach the Gospel where Christ was not named, that he might not build on another man's foundation (see Rom. xv. 20). If Peter had been at Rome, and preached there the Gospel, then, if Paul had also gone there for the same purpose, he would have departed from his rule; and how could he have said to the Romans in his Epistle, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles."? Rom. i. 13. How could he have written this, if he had known that the apostle Peter was the founder and spiritual father of the Church in Rome?

Fourthly. We must also consider the fact that Paul, in the last chapter of the Epistle to the Romans, where we find the names of many brethren living in Rome, to whom he sends his salutation, does not include the name of Peter among them. If Peter had been there, would he not have sent greeting to him also? But his name not being among them seems to show that he was not at Rome. And if some one should suggest, that when Paul was in Rome, just then Peter may not have been there or may have gone to some other place, then what is the reason that Paul in none of his Epistles, written to the Churches from Rome, ever mentions the name of Peter? Would he not have mentioned it in one or another, if he had been a resident of Rome?

Considering all these particulars, it appears that the apostle Peter was not an inhabitant of Rome, but of some other place. And we learn from *history*, that until the year 68, when the apostle Paul was killed by the emperor Nero, Peter had not been in Rome; and from his own epistles it seems to be clear that he was in the city of Babylon.

We must also consider that of the bishops of Rome, until Leo I., in the year 462, no one ever said or wrote that the apostle Peter had ever lived in Rome, or had ever been bishop of that city. Well, if his having been a resident of Rome cannot be proved, how can it be proved that he was the first bishop of Rome?

TAL. If according to what you say, the apostle Peter was not the founder of the Church at Rome, then how do you think it came into existence? The apostle Paul did not found it. When he arrived there, there were Christian brethren living there, for they came to meet him at Appii Forum. By whom, do you think, was the Gospel brought to Rome?

KAL. It is not certainly known, how and by whom the Gospel was first brought to Rome. On the day of Pentecost, when the Holy Ghost descended upon the thousands that were gathered together, and three thousand were baptized, and became Christians, there were among these converts people from Rome; for we read that there were people of Phrygia, and Pamphylia, Egypt, and in the parts of Libya about Cyrene, and *strangers* of Rome, Jews, proselytes, &c. Now it is very likely that when these Roman converts, or strangers of Rome, returned to their own country, and city of Rome, they spread the good tidings of salvation through Christ among their countrymen, and that many, perhaps hundreds of them,

became Christians. It was these brethren who, on hearing of the expected arrival of the apostle Paul, went to welcome him.

TAL. If you have no objection, let us examine those passages of Scripture which the Roman Catholics bring forward, to prove that the Lord made the apostle Peter the chief of the apostles, and the first bishop of the Church of Rome.

KAL. Very well. In the first place let us look at the passage in Matt. xvi. 13-19. There we read: "When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now we know that in order to prove any doctrine or subject from Scripture, we must not be content with examining *one* passage, whilst there are others on the same subject; but we must examine all the passages bearing on that subject, and compare them one with the other, in order to ascertain the truth taught on it in the Scriptures.

The papists say that it is clear from the passage just quoted that the Lord made the apostle Peter the foundation of the Church. But Peter himself denies this, when he says in the second chapter of his First Epistle, that Christ is a Living Stone, chosen of God and precious, the chief Corner-stone laid in Sion, upon whom the living stones, the Church, are built up. And the apostle Paul says: "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. And to the Church at Ephesus he writes: Ye "are built upon the foundation of the apostles and prophets (*i.e.*, the foundation laid by the apostles and prophets), Jesus Christ Himself being the chief Corner-stone." Eph. ii. 20. All these passages prove that not Peter, but the Lord Jesus Christ, is the foundation of the Church.

TAL. What you say is no doubt right, but what does the Lord mean, when He says, "Thou art Peter, and upon this rock I will build My Church"?

KAL. You will see that the Lord did not say, Thou art Peter, and upon this *Peter* I will build My Church. Consider also that the two words, rendered Peter and rock, are not the same, but different words in the original language. Peter made confession, "Thou art the Christ, the Son of the living God." This confession—"Thou art the Christ, the Son of the living God"—is the rock upon which the Church shall be built. And with this agree also the passages mentioned before, that the Lord Jesus Christ is the Foundation, and the Corner-stone of the Church.

TAW. With this agrees also what the Fathers of the Church state in regard to this passage. Jerome, and Chrysostom, and Origen, and Cyril, and Hilary, and Augustine, all agree in stating that the rock which is the

foundation of the Church, is not the man Peter, but the confession of Peter,—“Thou art the Christ, the Son of the living God.”

TAL. But what about Christ saying to him, “I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven”? Does that not raise Peter above the other apostles, and make him the head of them all?

KAL. No, brother, for the same power or authority which the Lord in this passage of the Bible gave to Peter, He gave in another passage to the other apostles also. In Matt. xviii. 18 we read, that the Lord said to all the apostles—“Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” We do not find that in any respect the apostle Peter was made, by the Lord, the head or chief of the apostles: nor can it be proved that he became the first bishop of Rome.

TAW. There are one or two other things which I should bring forward in this connection. One is, that the Lord in the same chapter in which He approves of Peter’s confession, and says, “Upon this rock I will build My Church,” He rebukes him sharply, saying, “Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.” Matt. xvi. 23. Is it very likely that whilst the Lord calls Peter Satan, and an offence to Him, He would make him the head and bishop of the whole Church? Impossible!

Another thing which I should mention is this: If our Lord made Peter the head and bishop of the whole Church, how was it that the apostle Paul knew nothing of it; for he says, “I suppose I was not a whit behind

the very chiefest apostles." 2 Cor. xi. 5.

QAIM. One more remark, brethren, about Peter's headship. If he was made by the Lord the head and chief of the apostles, how could the apostle Paul take it upon himself, when he came to Antioch, to withstand him to the face, and rebuke him, because he was to be blamed, for he walked not uprightly, according to the Gospel, but hypocritically (See Gal. ii. 11—14.)?

The conclusion which we arrive at, therefore, is this: the Lord *did not* appoint the apostle Peter chief of the apostles; He *did not* constitute him bishop of the whole Church; and most likely Peter *never was* at Rome.

CHAPTER XIX.

APOSTOLIC SUCCESSION.

QAIM. Brethren, the conclusion to which we came in our last conversation was that the claim of the papists that the apostle Peter was the First Bishop of Rome is without foundation, and that it is most likely he never even was at Rome. Upon this unfounded claim, however, the papists have erected an imaginary lofty building which they call "Apostolic Succession."

TAL. Please explain what you understand by Apostolic Succession.

QAIM. The popes and priests think that from the time of the apostles (beginning with the apostle Peter, whom they consider to have been the first bishop of Rome), to the present time, there has been an unbroken or uninterrupted chain or succession of bishops; and that only those bishops and priests who have received ordination by the laying on of the hands of one of this succession of bishops, are true officers of the Church; and that no one who has not been ordained by one of this supposed succession is to be considered a minister of the Church of Christ. As they count this chain or succession of bishops from the time of the apostles, they call it "Apostolic Succession;" and they moreover assert that this chain or succession has never been broken.

TAW. In regard to this dogma of the Apostolic Succession there are two things which must first be proved, before it can be accepted. First, supposing it proved by history, that from the time of the apostles, through the whole Gospel-dispensation such an unbroken succession of bishops can be traced, it remains to be proved from the *Word of God*, that only those ministers who have received ordination by a bishop in this line of succession are rightly ordained officers of the Church. This cannot be proved. We Protestants, who take the Word of God as our guide and authority, believe that any minister of an evangelical Church who discharges the duties of his office according to the pattern of apostolic faith and godliness, and shows by his evangelical teaching or preaching, and his life of holiness, that he has the anointing of the Holy Spirit, we believe that such a minister is in the true line of Apostolic Succession. And we believe that if a minister be not such as we have described, though ordained by a bishop of unbroken line, or by the pope himself, he cannot be truly said to be a successor of the apostles.

TAL. Brethren, is the Apostolic Succession something like a tube or channel, through which is conveyed spiritual authority or spiritual anointing to those who are ordained, irrespective of the moral and spiritual character of the individual bishops, composing the pipe or channel? Is it possible for such popes as Boniface VI., and Stephen VI., to be such a channel, who for vileness and wickedness, as history tells us, surpassed the openly wicked and ungodly? Impossible! But when the conveying pipe of Apostolic Succession is broken, as I believe has happened a number of times, what becomes of the spiritual authority or anointing which it was intended to convey?

TAW. Brother *Talib*, I wonder that you who were once

half a papist, should be willing to show the absurdity of Apostolic Succession, but I agree with you in all that you say in denouncing it.

TAL. I cannot help it. I never knew before we commenced our meetings, in what state of delusion I as a semi-papist was; and you will, therefore, not be surprised at my strong remarks, seeing the Lord has led me into the clear light of the truth of the Bible.

TAW. Brethren, we must remember that the corruptions in the Church arose and spread gradually, already in the days of the apostles, as we learn from the Scriptures. In the days of the apostles Peter and Paul there were some proud and quarrelsome teachers in Corinth, who said that inasmuch as Paul was not one of the twelve apostles, he could not be counted an apostle at all. The apostle Paul answers them in the following way: "Am I not an apostle? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." 1 Cor. ix. 1, 2. In the same way, at the present time, every godly and faithful minister who has the seal of the Holy Spirit's unction upon his ministry, may say, Am I not a minister of the Church of Christ? Though I have not received ordination from a popish bishop, yet the Lord Jesus has ordained me, for He has put His seal upon my ministry, by enabling me to call others out of the darkness of ignorance and godlessness into His marvellous light.

QAIM. The second thing which believers in the Apostolic Succession have to prove, to justify their belief, is this:— Suppose that the Word of God has declared that Apostolic Succession is a *sine qua non* of ministerial ordination, has such succession continued unbroken; and is there such a succession now, which, beginning with the apostles, has

properly come down to us? Now we know that every chain must have a *first link*, and after that a second, third, &c. The papists say that the apostle Peter was the first link, that is, that he was the first bishop of the Church of Rome. This however, as we said in a former conversation, cannot be proven. On the contrary, it is exceedingly doubtful that he ever was at Rome, and thus the first link is a very doubtful one. Then there is a great uncertainty about his successor, whether bishop Linus or Clement is the second link.

TAW. In order to be sure of the soundness of this chain, we must also examine the character of the successive popes, to see whether they were fit to be considered links in the chain of succession.

QAIM. It is certainly a most important point, to ascertain whether the successive bishops or popes were in possession of the apostolic doctrine, or whether they were heretics; whether they led a life becoming a bishop, or not; and what was their education. In this examination we must consider not only what Protestant writers have said, but also, and especially, what popish writers have testified on this subject.

TAW. Gentlemen, popish writers have written a great deal on this point, so much, indeed, that it seems unnecessary to quote Protestant writers at all. I have here a book, containing statements of popish authors, giving the character and conduct of many popes. If agreeable to you I will select some of their statements.

TAL. Please let us hear.

TAW. I am now reading from these. There were many heretics among the popes. For instance, Adrian VI. says, that pope Honorius was condemned by two Councils as an heretic; and that pope Liberius considered our Lord a merc

human creature. Could these two popes be considered fit links in the chain of Apostolic Succession? Certainly not.

In this singular line of popes there were some who could not even read. Pope Clement III., who lived in the twelfth century, was so ignorant in arithmetic, that he did not even know the multiplication table.

Alphonsus de Castro relates that there were several popes who did not know anything of the Bible.

Millner, the historian, who in the year 1819 occupied a high popish office in England, states in his book*, that of the 255 popes, counted in history, there were 25 who were certainly wicked men. Some of them produced forged documents, stating that they were true canons and traditions of the Church.

Among the wicked popes there were, particularly in the ninth, tenth and eleventh centuries, some such impious and nefarious sinners, that in their impiety and filthiness they surpassed the generality of wicked people by far.

Some of the popes were infidels, such as Marcellinus, and John XXII., John XXIII., and others. Genebrard† narrates that fifty popes from John VIII. to Leo IX., during 150 years were "the most profligate and execrable villains who ever lived in the world." And that statement is fully ratified by Baronius.

There were also among the popes those who had obtained the popedom by treachery, craft, bribery, and murder, and who sold the sacraments for money. Do you think, my friends, that such awfully wicked popes could be proper links in the Apostolic Succession? You will agree with me, that they could not.

Again, history tells us that *boys* also were made popes. The papists certainly deny such a general statement, but

* "End of Controversy," page 307. Chronolog, Lib. 4, Sec. 10.

they must admit such a fact at least in regard to *one boy* who in the eleventh century was made pope, and who then was named Benedict IX., because there does not exist the least doubt in regard to him. He was eleven years when he was declared pope.

History tells us also of a popess, or female pope, who under the name of John VIII. was made Vicar of Christ, about the years 855 and 856.

TAL. I have heard that papists deny the truth of such a statement, and say that it is a mere invention of the Protestants, and that there has never been a woman who held papal authority.

TAW. It is true that papists deny that narrative, but it was neither disputed nor denied until after the Reformation. The woman was a common prostitute whose real name was Agnes. It is stated that the fact is attested by fifty ancient papal writers, and that Greek historians of the ninth century verify that anomalous fact. The most convincing narrative, however, occurs in the history of the Council of Constance. The inquisitors of that assembly alleged against John Huss, that he denied the inherent attributes ascribed to the office of the pope, and that if he, or any subordinate ecclesiastic, was in deadly sin, he was in no sense a genuine officer of the Church. Huss admitted the truth of the charge, defended the principles which it involves, and justified what he said in the following words: "It is in the power and hands of wicked electors"—the cardinals—"to choose a woman into that ecclesiastical office, as appears by the election of Agnes who was called John, who occupied the pope's place and dignity more than two years."* It is totally incredible, that the Council of Constance would have permitted such a statement to pass

* Doctrines controverted between papists and Protestants," page 21.

uncondemned, if they had not known that the martyr, John Huss, possessed ample proof to substantiate what he asserted. Among the large number of popish writers who testify to the truth respecting this female pope are the famous popish annalist Platina, Marianus, Scotus, Sigebert and Sabellicus.

Again history tells us that in the tenth century a renowned prostitute, of the name of Theodora, ruled at Rome, and appointed popes. And it is said that through her licentiousness, and her ecclesiastical paramours, Rome became a "cage of every unclean and hateful bird."* The same popish annalist, from whom we have this statement, says that pope Stephen VI. was a most outrageous monster of iniquity. He was seized and strangled in prison.

Baronius also says that harlot Marozia, the daughter of harlot Theodora, mentioned before, murdered the two popes John XI. and Stephen VIII. in order that she might place in the popedom John, her son, of whom pope Sergius III. was father.

Of pope John XIII. (in the year 963) it is stated by Baronius, that he was deposed from the popedom for abusing his father's concubines, for drinking the devil's health, and for other very nefarious iniquities.

Pope Leo VIII. was caught in adultery and slain upon the spot by the husband.†

Pope Alexander VI. had two sons and a daughter, and her epitaph contains this phrase—"*Alexandri filia, sponsa, nurus;*" daughter, wife, and daughter-in-law of Alexander.

"Leo X., through whose prodigality and voluptuousness the Reformation ostensibly commenced, publicly ridiculed Christianity as a fable, and died in the commission of the unnatural abomination." Lev. xviii. 22.

* Baronius. † Platina, Baronius, Sigonius.

Platina declares that Benedict VIII., Sylvester III., and Gregory VI. were "*Tria teterrima monstra*;" three most filthy monsters.*

Let me give you just one more quotation from cardinal Baronius, the great annalist of the papists, whom Leo XIII., the present pope, in his recent Encyclical selects as a faithful writer, "who has never been equalled." This cardinal Baronius says: "What was the face of the holy Roman Church? How most foul! when harlots at once most powerful and most base ruled at Rome; at whose will Sees were changed, bishops were presented, and what is horrid to hear, and unutterable, false pontiffs, their lovers, were intruded into the chair of Peter, who are only written in the catalogue of Roman pontiffs for the sake of marking the times! For who can affirm, that men, illegally intruded by wicked women of this sort, were Roman pontiffs?" †

TAL. Brethren, I never knew before that there have been such wicked popes in the popedom. Are the popes and priests not ashamed to count such vile creatures among the links of the Apostolic Succession?

QAIM. Brother, you must put such a question to those who believe in, and defend, the Apostolic Succession.

TAW. One other thing ought also to be mentioned. There were at one time three or four popes, living at the same time, denouncing one another. Pope Benedict IX. was banished from the popedom for his wickedness. Sylvester III. was also expelled. Gregory VI. was elected. They all resided in Rome among their respective votaries, until a Council at Sutrium excluded them all, and Clement II. was appointed. Thus four popes were living at the same time. ‡

* Platina, Vit Pontif. † Baronius, Annal. Eccles. Ann. 912.

‡ Baronius.

Here the question arises, who of these three or four popes, living at the same time, was a true link of the papal chain, through whom the Apostolic Succession was preserved?

TAL. Brethren, my eyes have been opened. In my opinion none of these three or four popes just spoken of could have been a true link of the chain, and I see the dogma of the Apostolic Succession is a fable.

TAW. Another event, something like the one just mentioned, occurred at the beginning of the fifteenth century. Pope Alexander V. died in 1410. From that year there were for seven years three different popes residing in three different places, one in the city of Avignon, another in Rome, and a third in the city of Bologna. These three popes quarrelled and fought with each other, and each one cursed and condemned the other two. To settle this awful state of the papacy the Council of Constance was held. This Council deposed all the three popes from the papacy, and appointed a new one who adopted the name of Martin V. But from the 29th of March, 1415, to the 11th of November, 1417, that is for nearly two and a-half years, there was no true pope in existence.

TAL. This being the case, when the chain of lineal successors was broken for two and a-half years, what priest or bishop can still believe in the unbroken Apostolic Succession?

QAIM. And suppose even that the chain had never been broken, could any one believe that such wicked popes, as there have been so many, including also popess Joan or John VIII., could form a part of that chain of Apostolic Succession?

KAL. It is surprising that any one could believe in such a thing.

QAIM. There is no doubt but that the idea or dogma of Apostolic Succession is only an imaginary building of the papists, without a Scriptural foundation; but the Lord be praised that we have a *true* Apostolic Succession, which was established by the Lord Himself, and never was broken, nor ever can be broken. It is the long uninterrupted line of true witnesses of the Gospel, from the apostles' time down to us. Though at times their number appeared very small, and through the oppression and bloody persecutions which they suffered from the papists they were hidden to some extent, particularly at the times when through the wickedness of the papacy and popery they had to pass through dark periods, yet even at such times, in fact at all times, the Lord has had in different places His witnesses of the true Apostolic Succession. The oppressed members of the true Church by their testimony, their holy lives, and their sufferings for Christ even unto death, bore their Christian witness, and many sealed it with a martyr's death. The papists were not worthy of them. In the darkness of popery they, with the lamp of the truth in their hand, confessed and published that truth, and are doing so now also among papists and semi-papists, who exert themselves to their utmost to regain the power which they have lost. This succession of witness-bearers does not belong to one particular denomination, but they are found among Episcopalians, Presbyterians, Methodists, Baptists, &c., yea, and also among papists. Among these different denominations all the true ministers of the Lord Jesus, in whom the apostolic spirit dwelleth, and whose preaching is in accordance with the pure doctrine of the apostles, and who in their walk and conversation are followers of the apostles—all these, and *only* these have the true Apostolic Succession.

CHAPTER XX.

CELIBACY OF POPISH PRIESTS.

QAIM. If agreeable to you, we will converse to-day on the subject of the Celibacy of the popish bishops and priests. You are aware that the popish bishops and priests are forbidden to marry. About the year 390, Siricius, the Roman prelate, issued his mandate, prohibiting bishops, presbyters and deacons, to marry,* declaring that the marriage of ministers, after their ordination, is the same as the sin of adultery. His proof he pretended to derive from the words of the apostle Paul, in Rom. viii. 8, —“They that are in the flesh cannot please God.” In the early ages of Christianity ministers of the Church married, and in the Greek Church the clergy marry. The Council of Trent denounces a curse not only against the clergy who marry, but against those also who say that it is lawful for ministers to contract marriage.

TAL. This is a very singular popish mandate. The papists consider the apostle Peter their first pope, and yet we know from Scripture that he was a married man, for we read that “When Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever.”

* Epist. 1. ad Himer. Tarracon, Canon 7.

Matt. viii. 14. Now if he whom they call the first pope, or bishop, of Rome was a married man, why should not popes and bishops in general follow his example and marry?

KAL. In regard to this point let us consider also another passage. The apostle Paul, in his First Epistle to Timothy says: "A bishop then must be blameless, the husband of one wife . . . one that ruleth well his own house, having his children in subjection with all gravity . . . Let the deacons be the husbands of one wife, ruling their children and their own houses well." 1 Tim. iii. 2, 4, 12. Hence, if bishops and deacons are permitted in Scripture to marry, what right have popes and papists to forbid it?

TAW. We learn from history, that pope Gregory VII, who was pope from the year 1073 to 1085, issued a mandate ordering all bishops, priests and deacons to turn off their wives, threatening at the same time that those who would not do so should be deprived of their office. He also convoked a Council at Rome, in which it was decided that no married priest should ever celebrate Mass.

TAL. I am thinking of another passage which justifies the marriage of priests, and I cannot conceive why they should be forced to remain unmarried. The apostle Paul says: "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Heb. xiii. 4. If "marriage is honourable in *all*," it is also honourable in the ministers of the Church. If marriage is an honourable state, why should it be declared dishonourable in a priest? And allow me another question. What is the reason for forbidding marriage to popish ecclesiastics?

QAIM. Puffendorf in the "History of Europe," Cap. xii. Sec. 32., illustrates the prohibition of marriage to priests

in this forcible language which I will read to you: "The ecclesiastics, being freed from the care of wives and children, are more devoted to the interest of the papacy. By their celibacy they are not tempted to attach themselves to the sovereigns in whose dominions they reside; they have no excuse for appropriating any part of the ecclesiastical spoils for the subsistence of their families; and they are better qualified, and always ready, to execute the orders of the pope, particularly against their own sovereign, whose displeasure they dread not when they can so easily remove from their jurisdiction. Thus having no care but for themselves and their order, the pope has taught them to abandon all the associations of life without feeling, and has released them from all secular power and jurisdiction, that he might more securely retain them as his own vassals."

TAL. This is awful oppression and tyranny. You know that the apostle Paul says, "To avoid fornication, let every man have his own wife, and let every woman have her own husband." 1 Cor. vii. 2. There are no doubt many among the priests, who upon reaching manhood, like others, have the temptation to gratify the carnal desires of the flesh. Do they in such a state suppress these desires, contain themselves, denying themselves and "mortifying their members which are upon the earth, fornication, uncleanness, and inordinate affection," Col. iii. 5; or do they gratify their fleshly desires in sinful ways?

QAIM. It is sad to say, but nevertheless a fact, and generally known, that among young priests there are those who live in fornication and uncleanness. Only think if, by priestly order, a woman in the Confessional or some other secret place, is obliged to speak of things which could and should only be mentioned between husband and wife; or

if a young priest when he is alone with a girl or young woman, and he in order to have a full Confession puts a number of such filthy questions to her, which no one else from very shame or delicacy would mention or speak of, what may at such tempting occasions pass through the mind of a young priest?

It is a fact that on such occasions it has occurred many, many times, and has been proved, too, that the priest committed wickedness with the girl or woman who came for confession. The natural desire of sin is in the priest, who is moreover an unmarried man, and the devil with his great power to seduce is present with him, to lead him into sin.

TAW. It is also a generally known fact, that many women in convents have been seduced by priests, who had to attend to priestly functions in those places. Let me quote here a portion of a book written by Nicholas Clemangis, a popish archdeacon who lived in the fifteenth century. In that volume, chapter 23rd, with the Latin title of "*De Corrupto Statu Ecclesiae*," he delineates the extremely inordinate sensuality of all orders of popedom, Cardinals, Prelates, Regular priests, Mendicant friars, Monks and Nuns. What he writes about them is heart-sickening. I will not for very shame repeat it, but only read what he says about Nuns. He says, "*De his plura dicere verecundia prohibet*," &c., the translation of which is as follows,—“Modesty forbids to speak more concerning them (the Nuns). Instead of describing societies of virgins devoted unto God, we should delineate brothels with all the deceptions and wantonness of harlots, rapes, and incest. For what other are nunneries at this period, but execrable abodes of licentiousness devoted to Venus; and receptacles in which lascivious youth fulfil their impetuous libidinousness? So that it is the same thing to place a girl in a convent,

and publicly to doom her to the vilest prostitution."

TAL. What you read just now is said to have been the state of Nunneries in the fifteenth century. It may be different at present.

KAL. If it were different, why are all convents so carefully closed that no person is allowed to enter them for inspection? What is done within is hidden from every one who does not belong to the convent. Here the Word of our Lord is again verified, that "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 20.

TAL. If convents are so carefully closed to people from outside, and besides the priests no one is permitted to enter them, as you say, how has that which is going on inside become known to the outside world?

QAIM. Popish priests themselves who knew well about it, have given descriptions of it. Moreover it has frequently occurred, that nuns, being sick of their imprisonment within the walls of a convent, have succeeded in escaping from it, and through them the veil has been lifted, and the evil done within its walls has been made known. Some of the escaped nuns have written and published books in which they give a description of the wickedness perpetrated in these convents.*

TAL. Are the pope and the bishops not aware of the evil deeds done in these convents? And if they are, how is it that they do not put an end to it?

TAW. The fact is, that some popes and bishops themselves have been guilty of the same crimes. Hence though they knew that the priests were committing fornication

* "Convent Life Unveiled," by Edith O'Gorman, Price 12 ans.,
INDIA WATCHMAN Office, Tardeo, Bombay.

with the nuns, they, in order to screen themselves, pass it over, for they in reproving the priests would condemn themselves, which of course they would not like to do. And another reason why they did not, and do not, rebuke and punish such culprits is that with them, according to the popish system, the sins of fornication and adultery are not considered *Mortal* but *Venial* sins; and they have certain penances for these adulterers or fornicators, which are considered by them to be an atonement for such sins. And even if a *Mortal* sin had been committed by any priest or nun, nay, even if guilty of that abominable vice, spoken of in Lev. xviii. 22, it could be changed from *Mortal* into a *Venial* sin.*

Pope Innocent declared, that if a Roman priest should keep a number of prostitutes, he would only be guilty of a *Venial* sin, and is on that account not considered unfit to discharge his priestly duties.†

History tells us, that pope Paul III. supported thousands of prostitutes in the city of Rome; and that pope Sixtus IV. ordered that houses should be built for such women. He even gave them license for committing their filthy deeds; for the sale of such licenses brought in a great deal of money to him. Baptist Mantuan, a Latin poet, referring to this, wrote,—“The whole city of Rome has in these days become a large brothel.”‡

“Having relinquished matrimony, the ecclesiastics gratify every unlawful lust; and transform lawful marriage into adultery.”||

“According to the order of Saint Bridget, monks and

* Claude Espence in Com. in Epist. at Tit. Cap. 1.

† Extravag. Cap. de Bigamis. ‡ Paolo Hist. du Conc. de Trent, Vol. 1. Ann. 1537. || Belga Schism et Concil Schism. 14.

nuns resided in the same house. A prelate who was confessor, persuaded the nuns that they were innocent before God, notwithstanding the frequency of their sins, if they immediately confessed and received his absolution.”*

“*Flagitiose stupri, sodomitae, bestialitatis plures rei sunt. Et omnes in supradictis saevient sceleribus.* All are guilty of those flagitious crimes.”†

Cardinal Hosius wrote: “Pighius affirmed not less truly than piously, that a priest sins less who is habitually unclean, than if he contracted marriage.”

“The archbishop of Beneventum wrote a book, than which nothing can be conceived more filthy; and he was not ashamed to eulogise the most basely atrocious crime.”‡

“During the thirteenth century a papal Council was held at Lyons. At the dissolution of that wicked assembly, cardinal Hugo, the pope’s legate, and president of that body of ecclesiastics, characterised the Roman cardinals, prelates, priests, monks and nuns. In his farewell address to the magistrates and inhabitants of that city, he thus displayed his own matchless audacity and the unparalleled filthiness of the papal hierarchy by saying,—‘Friends, since we arrived in this city we have performed for you a most useful service. At our first coming we found three or four brothels; and now at our departure we leave only one; but that extends without interruption from the eastern to the western gate of the city.’”||

“This was in exact conformity with the blasphemous canon of Thomas Aquinas—‘*Ex mandato Dei,*’ &c., By the command of God it is lawful to murder the innocent, to

* Fuller’s Church History, book 6. † Hilderic Epist. advers. Constit. Cleric. Celib. ‡ Sleidan Comment. Lib. 2. Page 652.
|| Mat. Paris, Hist. An. 1251.

rob, and to commit all lewdness; and thus to fulfil His commandment is our duty." *

TAL. What a dreadfully vile state was that of many popes and priests, according to what we have just heard. How much better would it have been, if they had acted in accordance with the injunction of the Word of God, and every priest had been permitted to marry, and every bishop to be the husband of one wife.

QAIM. It is, therefore, no wonder, that in consequence of this prohibition all kinds of foul and filthy deeds were committed by the bishops and priests, constituting the Council of Trent. It has been said by one of them, that with difficulty you could have found one priest in fifty who was not a notorious fornicator. †

KAL. The apostle Paul has prophesied in his Epistle to Timothy of this coming corruption. He says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." 1 Tim. iv. 1-3.

QAIM. We have in to-day's conversation spoken of the Celibacy of the popish priests, and of the evil effects of this unnatural state upon their morals and character. This unnatural state still existing, and human nature being the same, it is to be feared that, notwithstanding the improved moral tone of the present day, the like evil effects will prevail to a great extent; and this fear is increased by the claim that is made by the papists themselves, that—

POPERY NEVER CHANGES.

* Sum. Theolog. Compend. Quest. 34. † Soave Polano
Conc. Trid. Pag. 840.

CHAPTER XXI.

JUSTIFICATION, HUMAN MERITS, MONKERY AND NUNNERY.

QUAIM. We know, dear friends, that the papists say a great deal about Human Merits, and about the way of Justification before God, obtained by their own good works. The Word of God, however, tells us that we are justified before God, and saved, not by works of righteousness which we have done, or could do, but solely and entirely through the righteousness of the Lord Jesus Christ, imputed to us, and received by faith alone. By nature we are all sinners, and deserve the punishment of hell, but through God's free grace, on account of the perfect merits of our Divine Substitute, the Lord Jesus Christ, the believer obtains a free and full salvation. Thus says the Word of God: "All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. iii. 23-26.

Contrary to this Divine declaration, the papists say that

not through the righteousness of the Lord Jesus Christ alone, but together with it our own works of righteousness, that is, through Christ's merits *and* our own merits, we are justified in the sight of God! In short, the justification of a sinner is with them a *joint-affair* between God and him.

TAW. If you like I will read to you a few of the canons and decrees in regard to this point, made by the papists at the Council of Trent.

One canon is as follows: "Whoever shall affirm that justification received is not preserved and even increased, in the sight of God, by good works, but that works are only the fruits and evidences of justification received, and not *the causes of its increase*, let him be accursed." (Trent, Sess. vi. Canon 9, 24.)

Again: "Men are not justified by the righteousness of Christ, and the remission of sin." (Trent, Sess. vi. Canon 11.)

Again: "We are able to *make satisfaction* to God the Father through Jesus Christ, by punishments, either spontaneously by ourselves, or imposed upon us by the priest." (Trent, Sess. vi. C. 2.)

Again: "As in His passion our Lord merited and satisfied for us, so in the oblation of this sacrifice (the Mass) which is a bond of Christian unity, Christians *merit* the fruit of His passion, and *satisfy for sin*." (Catechism of Trent, page 247.)

Again: "Let our fasts, we beseech thee, O Lord, be acceptable to Thee, that by *atoning for our sins*, they may make us *worthy of Thy grace*, and bring us to the everlasting effects of Thy promise." (The Missal.)

Again, in the Rhemish Annotations on 1 Cor. ix. we read: "Confidence in God's grace and salvation is the faith of devils, and not the apostles."

Again: "By the good works appointed by the Church men are justified." (Trent, Sess. vi. Cap. 10. Can. 25.)

TAL. It is very sad that this glorious doctrine of the sinner's justification before God, through the merits of our Great Substitute, Jesus Christ, has been so dreadfully corrupted by the papists. Brethren, I am sure in my own mind, that if my salvation is not a free and sovereign gift of God, through the righteousness of the Lord Jesus Christ, and if I have to add but the smallest particle of merit, acquired by me, to make it complete, I am undone and must perish, for I am convinced that I have no good works or merits of my own, which God could accept. If for the blotting out of that enormous debt of my sins, I have to add but a farthing of my own, my debt would never be removed, and I should never enter into the kingdom of heaven, for I do not possess any righteousness or merit of my own, in which the all seeing and searching eye of God could find no flaw or defect. I like the two verses of that beautiful hymn:—

"Once I did not know the way,
Then my foolish heart would say,
My own works of righteousness
Lead to heaven and happiness:

But God's Spirit changed my mind,
And I found I had been blind;
Now I say—for now I see—
Sovereign grace is all my plea!"

QAIM. Dear brother, what you say is precious truth, and I heartily agree with you. Through God's sovereign mercy alone, coming to us through the perfect merits of our dear Lord Jesus Christ, we obtain salvation. Salvation

is of God alone. I dare say you know that beautiful hymn:—

- 1 "Salvation is of God alone;
The glorious plan is all His own;
In love He formed the great design,
And here His grace and wisdom shine.
- 2 Salvation is of God alone;
One only Victim could atone
For human guilt; that Victim He,
Who claims with God equality.
- 3 Salvation is of God alone;
'Tis He who breaks the heart of stone,
Who makes self-righteousness to cease,
And gives the troubled conscience peace.
- 4 Salvation is of God alone;
'Tis He who leads His people on;
'Tis He who makes their burdens light,
And shields them in the day of fight.
- 5 Salvation is of God alone;
This truth let all His people own,
And to His Name the praise be given
By saints on earth, and saints in heaven."

Our heart and soul agree with the words of this hymn, and yet we know that it is the duty of every believer to do good works, not, indeed, in order to add any thing to the great merits of our Lord, and make them complete to procure our soul's salvation, but in order to evidence thereby, that our faith in the Lord Jesus Christ is of the right kind, a living, working faith; "for as the body without the spirit is dead, so faith without works is dead also." James ii. 26.

KAL. The apostle's exhortation agrees with what you say: "Being filled with the *fruits* of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. i. 11.

TAL. Well, we all agree in regard to that essential truth in the Word of God, that the salvation of our soul does not rest upon our own meritorious works, not even in part, but only and entirely upon the perfect sacrifice and atonement of the Lord Jesus Christ, and that we cannot add the least to it. But please, tell me, What kind of works do papists consider Meritorious works?

TAW. In olden times there were people who said that to forsake the world was a very meritorious work. By "forsaking the world" they understood, that they should leave their homes, give up all intercourse with their families and friends, and every work or occupation connected with house-keeping, and go into a wilderness or solitary place and live as fakeers. They thought that marriage, keeping house, secular occupation, or earning their bread by any kind of work or business was worldly, and interfered with their spiritual condition; and this being the case in their opinion they considered it their duty to give it up and thus forsake the world, in order to lead a life of holiness. They did not consider, that besides the outside-world there was a world within the heart, and that to whatsoever solitary place they might go, they would take this inside-world along with them. Just as there are many heathen fakeers in this country now, so there were in former ages, particularly in the time of the Fathers, many Christian fakeers, or hermits. They had the idea that to leave your own home, friends and relatives, to remain unmarried, to do nothing for your own support, but live upon the alms of others, to lead a life of austerity, to cause pain an

suffering to your own body, &c., was very meritorious. It is true there were among these Christian hermits true and sincere people, who in reality longed to be away from the temptations of the world, but they were mistaken in thinking that by becoming hermits they had forsaken the world. There were, however, others, who without any truly religious motives, merely from love of ease and idleness, became hermits or Christian fakeers. Such Christian fakeers were called *Monks*, which word means, *Alone*, and indicates they wanted to be away from human society, and to live in solitude. Gradually, however, when the number of these Monks increased, they built houses or monasteries, where they might live together, and practise their austerities. They imagined that by thus separating themselves from other people, and engaging in no secular business, they were serving the Lord, and acquiring merits, which, added to the merits of the Lord Jesus, would secure their entrance into heaven after death. Brethren, we and all Protestants know, that as the fakeery of Hindoos and Muhammedans, so the Christian fakeery or monkery is contrary to the will of God. He made us social beings, and designed us to be members of families and communities, discharging the mutual duties of these relations in the fear of God; and His command is, that we should work with our own hands, that we may not live on the earnings of others, but that we may have to give to him that needeth. Monks living by begging are in this world like boils upon the human body. They are excrescences, and a plague in the communities in which they live.

QAIM. We should mention, that as there are male fakeers or Monks among the papists, so there are also female fakeers, who are called *Nuns*, and live in buildings called convents, separated from the outside world. They leave

their own relatives, parents, husband and friends, and enter into these convents to live and die in them. Having once entered a convent, they can never again leave it and return to their relatives.

TAL. What is the meaning of the word *Nun*.

QAIM. The meaning of the word is *Good*; and this name is intended to teach that to become a Nun is good and meritorious. But it very often happens, that, after these misguided girls and women have entered a Nunnery, and become acquainted with the real state of convent life, they deeply regret that they acted so foolishly and made themselves prisoners for life, and they would, if they could, retrace their steps, but this they cannot do. They must remain in their self-chosen miserable imprisonment until death releases them.

To become a Nun is considered by papists, as I said before, very meritorious, but we know that the life which they live is an unnatural one, and is, therefore, contrary to the design of God in their creation. In their views and practices about the celibacy of the priesthood, and the meritoriousness of the life of monks and nuns, the papists teach that the state of celibacy is more holy than that of matrimony; but this teaching casts a reproach on the wisdom of God in creation, and denies the truth of His Word. God created man, male and female, and thus designed them for the married state, and declares in His Word that marriage is honourable in all.

KAL. How great is the folly and wickedness of man! As soon as he departs from the Word of God, and follows his own ways and religious devices, his religion becomes irreligion, and his piety, impiety, and his righteousness, unrighteousness. "For they being ignorant of God's righteousness, and going about to establish their own righteous-

ness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 3, 4.

QAIM. Blessed be God, that He has not made our salvation dependent upon our own good works and merits, but upon the glorious work and perfect righteousness of our great Substitute and Mediator, and that every one who trusts in Him alone, will obtain salvation and attain to holiness.

CHAPTER XXII.

THE SPIRIT OF POPERY IS A PERSECUTING,
AND MURDEROUS SPIRIT.

QAIM. Brethren, we know from the Book of the Acts of the Apostles, and from the history of the Church, that wherever the Church of Christ gained victories, there, from time to time, enemies arose and arrayed themselves against it, and oppressed and persecuted the people of God. The enemies at that time were Jews and idolaters. The Jews said that the Christians were despisers of Moses and the Law, and acknowledged Jesus of Nazareth to be the true Messiah, whom they could not accept. And the idolaters said that the Christians despised their gods and goddesses, and proclaimed one Jesus Christ as the only Saviour of the world, whom they could not accept. Thus Jews and idolaters both united in opposition and enmity against Christ, and persecuted and oppressed the Christians, and killed great numbers of them. Of this the Lord forewarned His disciples, saying, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John xvi. 2. Well, every one can understand why Jews and Gentiles in their mistaken zeal should hate and persecute Christians, for both of them hate Christ, whom the Christians call the Son of God, and Saviour of the

world; but the subject of our conversation to-day will be, that those who call themselves Roman Catholic Christians, persecuted those who belonged to different sections of the Church, and oppressed them and murdered many of them.

TAL. What did the papists give as the reason for persecuting and killing the Christians, who did not belong to their party?

QAIM. There are various reasons why the papists persecuted the Protestants, but the chief reason was, that while the papists consider their traditions equal to the Bible, yea, higher than the Bible, the Protestants, contrary to the popish rule of faith, believe that the Bible is the only rule of faith and practice, and consider every dogma or rite or custom of the papists, which is opposed to it, as of no authority. Now if any person said any thing against a popish dogma or custom, or did not acknowledge the pope to be the vicar of the Lord Jesus Christ on earth—or did not accept the teaching of the popes or priests—or if he exposed their superstition and idolatry, and their worship or adoration of Mary, and their other Saints, and their worship of the Host, and of Relics—or if he became a reader of the Bible, and tried to prove the truth of the articles of faith from the Word of God—or kept in his house a copy of the Bible, without the priest's permission—he would be considered for any of these reasons to be a heretic. Thus all who held opinions contrary to, or protested against, the erroneous teachings or superstitious practices of popery were called heretics, and many of those who persisted in (what the papists called) their heresy, were excommunicated, and, in countries where the papists had the power, they were persecuted, their goods were confiscated, they themselves were cast into prisons and dungeons, and tortured or killed in the most cruel manner;

and the papists in thus persecuting and murdering them thought they were doing God service.

TAW. What you say is true, for there have been many papists, who, inspired by the devil, and regarding the command of the pope as the command of God, have hated the Protestants, and persecuted them, and treated them with satanic cruelty. All acquainted with history know that the papists have slaughtered millions of Christians, who, rejecting the anti-scriptural doctrines and practices of the papists, believed in the pure doctrines of the Bible; and these massacres of Christians have generally been instigated and directed by Jesuits. We will not, however, now speak about this wicked order of papists at present, but will do so on another occasion. To recount all the awful massacres and dreadful murders perpetrated by the papists is impossible. I will, therefore, if you agree, mention only some of the principal and most notable ones.

1. *The Massacre of the Waldenses and Albigenses.* These people were Christians living in the South of Europe. They from the earliest ages of the Church possessed the true faith of the Word of God, and rejected all the doctrines and teaching of popery. When the popish apostacy spread everywhere, they remained steadfast in the apostolic doctrine, and resisted all the encroachments of popery. The pope being greatly incensed against them on account of their opposition, persuaded the king of France to send an army against them, to annihilate them. The king, accordingly, in the year 1260 raised an army which, after receiving the pope's blessing for their infernal purpose, was let loose, like bloodhounds, upon these quiet, faithful Christians to destroy them. His armies burst upon them, burned their houses, desolated their country, and murdered thousands of Christians, men, women and children.

Many of these persecuted people fled into other countries, but those who could not or would not flee were ruthlessly slaughtered. The number of those faithful Waldenses and Albigenses who did not flee, and preferred a martyr's death to submitting to the popish yoke, was about 100,000.

2. *The Slaughtering of Huguenots.* The Christians of France, who opposed popery, and defended the pure doctrine of the Gospel, were called Huguenots. The pope stirred up the king of France, a most bigoted papist, to destroy all the Huguenots in the land. In order to ingratiate himself with the pope, and gratify his own hatred of those who were opposed to popery, this wicked king cast many thousands into prisons or dungeons, and subjected them to such awful sufferings that thousands of them died in prison. Many of the Huguenots fled from the country to save their lives, and settled down in other countries, and yet not less than five millions of Huguenots were slaughtered in France. The king in his ambition to obtain the favour of the pope, exerted himself to the utmost to exterminate all anti-papists, and was so successful in his diabolical efforts that the pope and the priests complimented him by saying, You have delivered the land from the plague of the Huguenots, and have restored to us peace and quiet, having rid us of the enemies of the faith. They thus flattered the king, although they were aware that there were hundreds of thousands perishing in dungeons under cruel sufferings and tortures. They represented to the king that the Huguenots deserved all the sufferings inflicted on them.

KAL. Brethren, God who is the righteous Judge will one day bring these murderers to account.

TAW. 3. Let us speak of another massacre known as the *Massacre of St. Bartholomew's Night*, which occurred in

the year 1572. Charles II., king of France, was a bigoted papist, and his mother, Catharina de Medici, excelled him in bigotry and fanaticism. Both were thirsting for the blood of Huguenots, and, encouraged by his mother, the king was determined to destroy them. To achieve his wicked purpose he treacherously invited many of the chief people, and of the nobility in the country, who were Protestants, to Paris, his capital, in order that he might fully accomplish his murderous plan. He had fixed upon the day and hour when the massacre of Protestants should take place. It was to be on the night of the 24th of August and commenced at midnight, first in Paris, the capital, and from Paris it spread into other cities throughout France, so that within thirty days about 30,000 Huguenots were butchered.

QAIM. In connection with this massacre we must remember that the papists considered this act of enormous wickedness a particular service done to God, and when the pope and his cardinals heard of it, they were jubilant, and, assembling the priests at Rome, went to one of their churches and observed a feast of thanksgiving for the great success which, they said, God had granted to them and to their Church by the destruction of so many Huguenots. In commemoration of this fearful massacre the pope ordered a medal to be struck, on which the spectacle of the massacre was to be engraved.

KAL. Brethren, when we read or hear of these tremendous massacres and shedding of the blood of God's saints, perpetrated by the devil and his host, our hearts feel deeply grieved; but the Word of God gives us the comforting assurance, that "Precious in the sight of the Lord is the death of His saints." Ps. cxvi. 15. And again, "Precious shall their blood be in His sight." Ps. lxxii. 14. And these

popish murderers of God's saints shall one day experience the fulfilment of the Lord's threatening,—“They have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.” Rev. xvi. 6.

TAW. Another massacre perpetrated by papists, instigated by Jesuits, is *the Massacre in Ireland, in 1641*. Many people in that island had cast off popery and received the truth as contained in the Bible. This enraged the pope to such a degree that he sent a mandate to Ireland, that all those who had renounced the “Catholic” religion and adopted the “Heresy” of the Protestants, should be extirpated. A certain author writing of this massacre, says: “Archbishop Usher and other authors assure us that, prior to the massacre in Ireland, in 1641, the Roman priests were assiduous in persuading the people not to spare one man, woman or child of the Protestants, assuring them that ‘*it would do them much good to wash their hands in the heart's blood of the heretics.*’ The common ignorant people were taught by their Jesuit priests, that ‘*the Protestants are worse than dogs; for they are devils; and therefore the killing of them is a meritorious act, and a rare preservative against the pains of purgatory, for*’ (said those impious priests,) ‘*the bodies of those who fall in the holy cause shall not be cold, before their souls shall ascend up into heaven.*’ During that carnage many of those who had brutally tortured and butchered the Protestants, men, women, and girls, thus boasted, relying on the Romish priest's promise, ‘If we die, we shall go straight to heaven.’”

Excited by these words of the popish priests and Jesuits of Ireland, they slaughtered nearly 200,000 Protestants.

KAL. In connection with this statement of the massacre in Ireland I wish to say a few words. When this popish slaughter of Protestants was going on, the priests continued

to celebrate Mass in their churches, but would on no account give the sacramental Wafer to any one who did not first state on oath that to the utmost of his power he would persecute, and, if possible, kill the Protestants. When pope Urban VIII. heard that 200,000 Protestants had been slaughtered, he ordered that a feast of rejoicing be kept, for the good work of killing so many Protestants in Ireland; and he told these murderers that as a reward for the good work done by them, a plenary indulgence for all sins which they had committed, or purposed to commit, was granted them.

Taw. Another massacre of Protestants by papists is *that perpetrated by the Duke of Alva*, who was governor of the Netherlands for six years. That cruel bigot boasted that his executioners and minions had within a few years killed 36,000 Protestants. Besides, the inhabitants of those provinces whom he did not butcher, he pillaged of nearly forty millions of rupees per annum; and for this combined plunder and slaughter of the Reformed Dutch Protestants an honorary statue was erected to commemorate his murderous acts.*

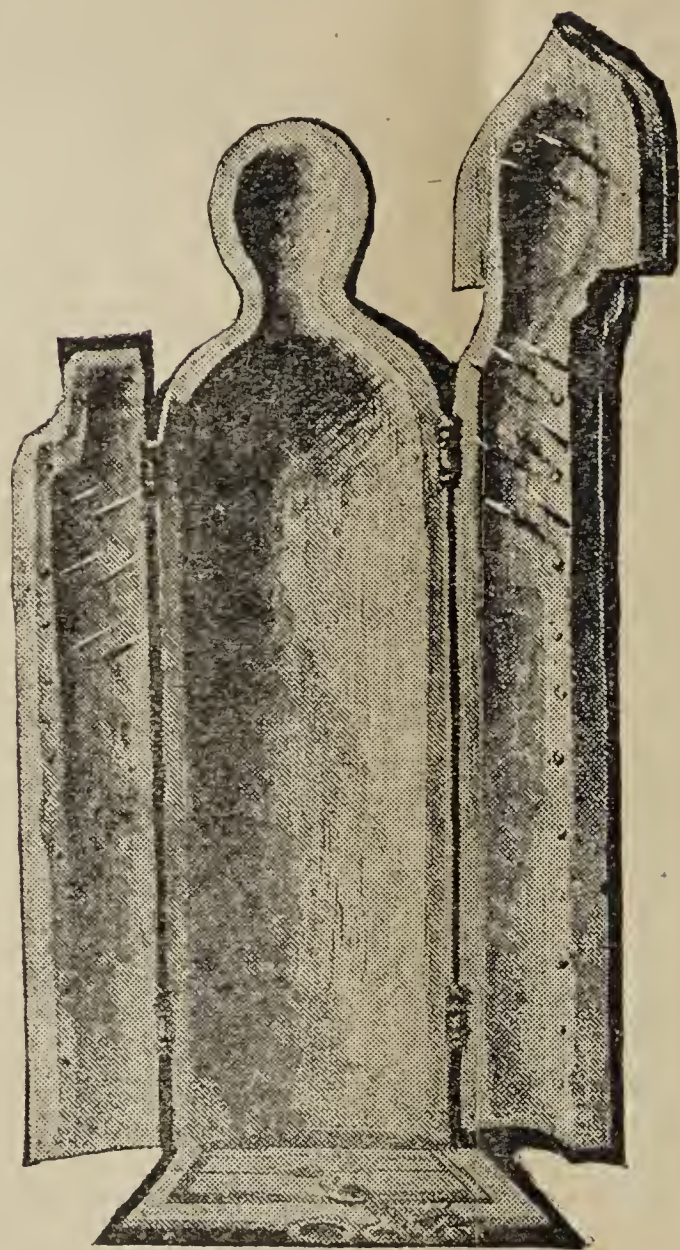
Here we must also speak of the *awful popish Tribunal of the Inquisition*, set up by pope Innocent III. It was a secret tribunal originally established to *inquire*, or search out "heretics," to ascertain their whereabouts, and to bring them to judgment. From the fact of their making inquiry that diabolical tribunal was called "the Inquisition." It was first set up in Spain, then in Italy and gradually in other countries, and consisted originally of six cardinals, appointed by the pope. If they suspected any persons, whether men or women, high or low, of anti-popish tendencies, they would on the most trivial pretence seize them,

* Jurien, Apolog. pour la reform. Vol. 2, p. 275.

put them through a secret mock-trial and torture, or kill them. In case any person was heard to say something against the pope, or any popish doctrine, or custom, his house would be entered, and he, generally by night, would be dragged to this secret tribunal, and there subjected to most cruel tortures. Of many who were thus dragged away, nothing was ever afterwards heard. Most likely they were either killed at once, or slowly tortured to death by that satanic tribunal.

TAL. What was the nature of these tortures?

TAW. They were of various kinds, all that diabolic ingenuity could invent, in order to give pain to the human frame. I will give you a description of some of them, as stated in the "Protestant Catechism," by Rev. R. P. Blakeney. Some of them were: "Trial by the Pulley," by which persons were hoisted up to the ceiling with a weight attached to the feet, and then suddenly allowed to fall almost to the ground, with a jerk which dislocated the joints: trial by the "Chaffing-dish," by which persons were stretched on the back, and a slow fire applied to the soles of the feet: trial by the "Rack," by which the frame was distorted and lacerated. Besides these, persons were often cast into pits full of reptiles; while others were starved to death; and others again burned to ashes at the stake. And all this was done under the mask of religion, but done to extort secrets from the person, about himself, or about others, suspected of Protestantism. Hundreds of thousands were murdered by the Inquisition. Many who did not die under the dreadful tortures they were subjected to died from the after effects. Many, as I stated before, were burned to death at the stake, remaining steadfast in their faith, and refusing to acknowledge popish errors to be truth. "They overcame by the blood of the



THE "IRON VIRGIN" OPEN.



THE "IRON VIRGIN" CLOSED.

Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii. 11. Among these martyrs were some godly, true-hearted bishops and priests in the apostate Church, who were not afraid to declare publicly their disbelief in the errors of popery, and to publish their faith in the truths of the Word of God. There was, for instance, the bishop of Toledo, who taught his people plainly that their own works of righteousness, and their best meritorious deeds, were but as filthy rags (see Isa. lxiv. 6.) before God, and that the belief in the atonement of Christ alone would give them salvation. For this so-called "heresy" he was confined in prison by the Inquisition for eighteen years. Other bishops and priests, for rejecting popish errors, and believing in the Word of God were seized and tortured by the Inquisition, and thus sealed their testimony by a violent death.

From fear of this diabolical tribunal of the Inquisition many true Christians, believers in the Word of God, hid themselves to save their lives. It has been computed that by this bloody tribunal, from the year 1481 to the year 1808, not less than 341,021 men and women have had to suffer, whose only sin was that they did not believe in popish lies and errors. Of this large number, 31,912, or nearly thirty-two thousands, were burnt to ashes at the stake; and 291,456, a little less than three lacs, had to undergo indescribable tortures inflicted by the priests of the Inquisition. In addition to these, 17,509 persons either died in their dungeons, or in some way escaped from the Inquisitors. Those who escaped were burned in effigy. This foolish thing was done to make people believe that those burned in effigy, being "heretics," deserved to be burned alive.

Dr. Wyllie, in his history of Protestantism, tells the

story of the "Iron Virgin," which is still to be seen in the town of Nuremberg, in Bavaria, among a collection of implements of torture actually in use on the continent of Europe a few decades ago. Describing this relic of the "holy Inquisition," Dr. Wyllie says: "The person who has passed through the terrible ordeal of the Question Chamber, but has made no recantation, would be led along the tortuous passage by which we had come, and ushered into this vault, where the first object that would greet his eye, the pale light of the lamp falling on it, would be the 'Iron Virgin.' He would be bidden to stand right in front of the image. The spring would be touched by the executioner,—the 'Virgin' would fling open her arms, and the wretched victim would be forced within them. Another spring was then touched—the 'Virgin' closed upon her victim. A strong wooden beam, fastened at one end to the wall by a moveable joint, the other placed against the doors of the iron image, was worked by a screw, and as the beam was pushed the spiky arms of the 'Virgin' slowly but irresistibly closed upon the man and did their work." "A canal had been made to flow underneath the vault where the Iron Virgin stood, and when she had done her work upon those who were delivered over to her tender mercies, she let them fall, with quick descent and sudden plunge, into the canal underneath, where they were floated to the river Pegnitz, then to the Rhine, and by the Rhine to the ocean."

KAL. Gentlemen, from what has been said to-day, it is clear that the spirit of popery is a persecuting and murderous spirit. Arvine's calculation is, that about 200,000 Christians suffered death in seven years, under pope Julius; no less than 100,000 were massacred in France, in the space of three months; 1,000,000 Waldenses and Albigenses

were massacred by the papists; 900,000 were destroyed by the Jesuits, within thirty years; 36,000 were executed under the Duke of Alva; 150,000 perished in the Inquisition.

Besides this vast multitude of slain, many more, of whom the world could never be particularly informed, were proscribed, banished, chained to the galleys for life, or immured within the horrid walls of the Bastille or other prisons. According to some authorities the whole number of persons massacred since the first few centuries amounts to

FIFTY MILLIONS.

What an immense slaughter of human beings! It is equal to the slaughter of the inhabitants of 500 large cities, containing each one hundred thousand people! How horrible to think of such a massacre—50,000,000, or 500 lacs of human beings, not only put to death, but put to death, the most of them, in the most cruel manner!!!

Besides these 500 lacs, or fifty millions of martyrs, there are hundreds of thousands more whose real fate is not known. Some of them died in dungeons, and others were banished from their country. These things suggest the word of the Psalmist,—“The dark places of the earth are full of the habitations of cruelty.” Ps. lxxiv. 20. Indeed of all the dark places of the earth none have been so full of the habitations of cruelty as the dark places of popery.

KAL. Brethren, the Lord knows and sees all that is going on in the world, however hidden from our view. According to His blessed Word the time will come when the earth “shall disclose her blood, and shall no more cover her slain.” Isa. xxvi. 21. The psalmist says: “When He (the Lord) maketh inquisition for blood, He remembereth them (His oppressed people): He forgetteth not the cry of the humble.” Ps. ix. 12. Brethren, the Divine

inquisition for blood will be very different from the horrid popish Inquisition, which tormented and slaughtered so many thousands of God's saints. When the Lord on the great Day of Judgment will make inquisition for blood, and take account from the popes, and priests, and papists generally, what an awful account that will be!

TAL. Hearing these things I cannot help saying, Is it possible that the Roman Catholic Church could be so awfully wicked? Admitting, however, that they were so wicked and murderous in former times, I cannot but think that popery, and the popes and priests, may have changed, for at present they appear to be as quiet and gentle as sheep, and engaged in their own priestly functions, and certainly do not appear to be capable of murdering Protestants. Perhaps the statements about them may contain exaggerations. Do you really think that such oppression and tyranny could be exercised, and such persecuting and murderous work be done by papists at present?

KAL. Dear brother, do you remember the words of warning of our Divine Master, when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits?" Matt. vii. 15, 16. The papists, if they had the opportunity, would show their wolfish nature. Present circumstances prevent them from showing what they are. At present they seem only to be sowing their popish tares, and spreading their popish creed and maxims as much as they can. But you may be sure that if they had the power in this country, and their numbers were larger, they would show their true nature. The fear of Government, however, and the influence of an enlightened public opinion keep them in check; but remember, brother, that—POPERY NEVER CHANGES. Under more favour-

able circumstances they would act differently, and show their persecuting spirit as formerly.

TAW. In order to prove to you that the spirit of popery is now the same that it ever was, and is only kept down by circumstances, I will mention but one fact. The present pope, Leo XIII., has ordered that in all their colleges or theological institutions "the Theology of Thomas Aquinas must be taught." This Thomas Aquinas was a famous popish Professor; and one of the canons contained in his book is this: "Wherever there are heretics (*i.e.*, Protestants), admonish them once or twice in kindness, to return to the (popish) Church. If after the second admonition they remain stubborn, they ought to be not only excommunicated from the (popish) Church, but be made over to the head of the Government, to be punished with death." Remember this is the opinion of the present pope, and it shows you that, as I said before, the *spirit* of popery is unchanged and unchangeable. In past ages when they had the power, they, in accordance with their principle, murdered millions of Protestants. And should the Government of this country fall into their hands, they would, following the direction of the present pope, carry out the instructions of Thomas Aquinas and be ready to kill every one who is opposed to popery. We must not be deceived by their appearance in sheep's clothing, but remember that under the sheep's clothing there is hidden the unchangeable wolfish nature of popery. If the papists should obtain the rule in this country, then evil days would come upon God's people, and it would then be seen again, as in former times, that the spirit of popery is a persecuting and murderous spirit. May the Lord in mercy preserve us from such a dreadful calamity.

CHAPTER XXIII.

THE DOGMA OF THE INFALLIBILITY OF THE POPE.

QAIM. Beloved brethren, the subject of our conversation to-day is one on which papists are divided among themselves, and which some of their bishops and priests have publicly opposed. It is the doctrine of the Infallibility of the pope. Those who believe it, try to prove it to be scriptural by bringing forward a few passages which have no reference whatever to such a monstrous doctrine. It is however, as I said, a disputed question among papists.

TAL. Kindly tell me what the papists understand by the doctrine of Infallibility. Does not the apostle Paul say, that we all by nature are dead in trespasses and sins (Eph. ii. 1); that there is none righteous, no, not one; that there is none that understandeth; that they are all gone out of the way, and are together become unprofitable (Rom. iii. 10.)? How can any one after reading this assert the infallibility of any creature? What do they mean by this strange dogma?

TAW. Some understand thereby that the pope personally is infallible; others again, that Councils are infallible; and still others say that Councils headed by the pope are infallible. But at a Council held in the Vatican on the

18th of July, 1870, the pope decreed that whenever the Roman pontiff speaks "ex cathedra," that is, with authority, he is infallible. But we must remember that this decree of the pope was never put to the vote in the Council, because it was known that many bishops present at the Council were opposed to it, and hence it rests on the sole authority of pope Pio Nono; and yet that decree ends in the way in which all the popish dogmas end—*If any one presume to contradict this assertion, let him be anathema, i.e., accursed.*

TAL. When the pope says that he is infallible, whenever he speaks "ex cathedra," or with authority, does he mean that he has from time to time Divine inspirations, and new Divine revelations which make his statements at such a time infallible?

KAL. He may think so, or try to persuade himself that it is so. We know that the popish doctrine is that the Holy Spirit dwells in the Church, and in their opinion the Church means the Roman Catholic community. Of that community the apostle Peter, and the popes after him, are considered by them to be representatives; and hence it is natural that if the Holy Spirit dwelling in the Church intends to make some new revelation to the Church, He will make it through her representative, the pope, and hence, so the papists say, the pope's statements made "ex cathedra," or with authority, must be infallible. This being their belief or assertion, we can easily understand how they can establish all the unscriptural dogmas of popery, such as the worshipping of Mary, and other Saints, and of the Host, and Relics, the Sacrifice of the Mass, the doctrine of Purgatory, &c. If the pope wishes the papists to believe or accept any thing, he has only to say that the Holy Ghost has revealed it to him, as the head

of the Church, and that it is infallible truth, and hence the whole community has to receive it as from God.

TAL. This certainly shows that the pope can, in this way, establish any thing he pleases, as of Divine authority. But, please, tell me, if this new idea, or new dogma, differ from, or be opposed to, the old accepted doctrines of the Bible, what would they do?

KAL. Such a difficulty never arises in the mind of a papist. Popes and priests know but little about the pure contents of the Bible, and they would very rarely consider the point that one statement of the Holy Spirit was opposed to another made at another time. In their opinion it is quite sufficient to know what the pope says, and that settles the question. He is Christ's vicar on earth, and he must know.

TAL. Then they are in this respect like the Hindoos, who believe the most contradictory things.

QAIM. You are right. Sometimes when I preached the Gospel to the Hindoos, I said to them, that they believed things which contradicted each other. For instance, I said, you believe that God is a Spirit, and that as such He has no shape whatever, and yet you make and worship idols which have form and shape. Are these two things not opposed to each other? Do you never think about that? They replied, Sir, we believe all that our gooroos tell us. We believe that God is a Spirit, and has no form or shape, and we believe also, that He has a shape, and hence we worship idols. Why should we trouble ourselves with things which are beyond our comprehension? We leave that to our priests, and believe and observe what they tell us, for what they say must be right. All that our religion teaches is true, and if not, we leave it to our priests. What do *we* know about it? Just so, my friend, it is with the Roman Catholics. There certainly are some wise and

discriminating people among them who do not believe all the nonsense told them by the priests, but examine and scrutinize what they are told to believe, and discern truth from error, and facts from fiction; but the opposition in their minds to the lying statements in popery is often so great, that in rejecting them they also reject the truths of the Bible together with them, and, doubting every thing in religion, say with Pilate, "What is truth?" or in other words, Is there any thing true in the world? They externally remain papists, but really believe nothing in religion, and are godless infidels. The popes and priests by their lying and deceiving popish dogmas drive many thinking and reasoning people into infidelity and godlessness. And the illiterate class of papists accept and believe, without thinking or examining what their priests tell them. They say that if they should allow any doubts to enter their minds, they would at Confession have to confess such doubts, or they could not obtain Absolution, and for these doubts they would have to do some disagreeable penance. Brethren, the papists are in a terrible state of spiritual bondage and tyranny, and there is only one way to escape from it—they must renounce popery altogether and turn to the Word of God.

TAW. If the papists would look into history with an unprejudiced mind, they would soon find out that the dogma of infallibility is false from beginning to end. It is well known that different popes have at different times made statements, declared by them to be infallible, which contradicted each other, and thereby showed clearly that they could not have been infallible statements. If one "infallible" pope asserted a certain thing, which, according to his doctrine of infallibility was a revelation from the Holy Spirit; and another pope, also considered infallible, issued a

mandate opposed to the former, which was also to be considered a revelation from the Holy Spirit, then it would follow that the Holy Spirit makes mistakes, giving to one pope a certain revelation, and to another pope another, opposing or nullifying the former, which is, of course, blasphemy.

QAIM. Some of the popes themselves exhibit the most convincing demonstration that the dogma of papal infallibility is an imposture. For instance, pope Adrian VI. says in his Questions, Book X, Article 3: "It is certain that the Roman pontiff may err in those things which belong to faith, and assert heresy by his decision and decretal, for many Roman pontiffs were heretics. I propose to make void that impossibility of erring which others assert."

TAW. The fact is, that the so-called infallible statements of the popes are impostures, and the dogma of infallibility itself is an imposition. Let me just bring forward a few facts from the history of popery to prove this point.

Popes have declared that though in the Lord's Supper only bread is taken and no wine, yet it is a right and perfect sacrament. Contrary to this, pope Gelasius said that what these former popes asserted was heresy and fraud. Can both these opposite statements be infallible?

Again, the popes of Rome assumed the title of Universal Bishop, but pope Gregory opposing it declared that it was blasphemy to do so, and that no pope should arrogate such a name and title. Where then, I ask, is the infallibility of the popes, if one upsets what others had established?

Let us also speak of the great astronomer Galileo, who in the year 1616 discovered and taught the great truth that the sun does not move round the earth, as was generally believed, but that the earth revolves round the sun. The pope pronounced this to be not only wrong, but heresy, and compelled Galileo to recant. He then published

throughout popedom that Galileo's statement, that the earth was a planet, and like other planets moved round the sun, was not true, but that the sun revolves round the earth, and that all people must believe this. Now all educated people, even children in the schools, know that what this "infallible" pope asserted was the result of ignorance, whilst Galileo's statement was right. What in this case has become of the pope's boasted infallibility?

In the year 1590 pope Sixtus V. had the Bible translated into the Latin language, and this translation was called the Vulgate, and was approved by the Council of Trent. This "infallible" pope Sixtus issued with it an unchangeable mandate, that it should be received and used as authentic and authoritative by the whole Romish community, and that those who did not so regard it should be excommunicated from the Church. But after it had been published, the same "infallible" pope found that the book which he had declared to be without a mistake was full of mistakes. Hence two years afterwards, in 1592, the "infallible" pope Clement VIII. caused to be made a new translation, a new Vulgate, very different from the first, which contained more than 2,000 errors. With this new translation he issued a decree, that whoever would not accept this as correct and without mistake, should be excommunicated from the Church. Now the question naturally arises, Whose decision as to the correctness and use of his translation was the correct one? Both popes were considered infallible. Was infallible pope Sixtus wrong, or infallible pope Clement? Both could not be right, for one condemned the work of the other. Whose infallibility turned out fallible? Or had infallibility itself become fallible?

TAW. History informs us that from Gregory I., who was

bishop of Rome in 604, the popes very often pretended that from time to time they had Divine revelations. This false claim reached a great height at the time of pope Gregory VII., in 1073, yet he, though very powerful, never claimed infallibility. But the pride and folly of pope Pio Nono rose to such a degree that he decreed it to be a doctrine of popery, and that every one who would not accept it should be accursed.

QAIM. It is very easy for any one who has the least common sense to comprehend that when pope is against pope, and Council against Council, none of these mutual opponents can claim infallibility. But should any person, wilfully shutting his eyes, declare that there is no sun in the skies, nothing can be done with him. And if any one, from private reasons, defend a lie, he cannot be convinced of the truth. That is just the state of the popes and papists. They, or a large majority of the papists, must be convinced in their minds that the dogma of infallibility is not true, but they love darkness rather than light, because their deeds are evil.

KAL. Yes, and let me mention another passage of Scripture,—“They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. ii. 10, 12. Brethren, this is a passage particularly applicable to popery and papists. Popery is a strong delusion, the master-piece of the devil, to delude those who “have pleasure in unrighteousness,” and are willing to “believe a lie.” There are those among them who *know* the truth, but may the Lord give them also “the *love* of the truth, that they might be saved.”

QAIM. To this, dear brother, we all say, Amen.

CHAPTER XXIV.

JESUITISM.

FIRST PART.

TAW. Brethren beloved; In accordance with brother *Talib's* request, let us make Jesuitism the subject of our conversation to-day. I have read a great deal about the Jesuits, and what I have read, and to some extent taken from their own writings into my Note-book, I am willing to communicate to you briefly. I must tell you, however, that the godlessness, wickedness, and unscrupulousness of this Order of monks, practised under the mask of religion, and their dogmas and principles which contain some of the vilest statements, make it any thing but an agreeable task to me.

TAL. Kindly tell us first of all the origin and meaning of the word "Jesuit."

TAW. The founder of the system of Jesuitism, which I shall explain afterwards, gave to his followers the name of "Society of Jesus;" and from this they became known as members of the "Society of Jesus," or "Jesuits." It is a blasphemous name, if we consider, as we shall see presently, that their maxims and principles of action are as far from the religion of the Lord Jesus, as the East is from the West. By calling themselves so they awfully dishonour that holy name, but as they are universally known by the name Jesuits, we shall

retain that name when speaking of them.

You are aware, gentlemen, that the great Reformation, in which it pleased the Lord to use the reformers Luther, Calvin, Zwingli and others as instruments to bring it about, took place in the sixteenth century. Before that time the power of the pope and the system of popery extended over most of the Christian countries of Europe, and consequently popish darkness was rampant in all popish countries. But by the preaching and teaching and holy living of the Reformers, the light of the truth of the Gospel gradually spread, and the darkness of popery was gradually dispelled. A great number of witnesses for the truth proclaimed the Gospel; the Bible was translated into the language of the people, and, besides the Word of God, by the hearing of the Gospel, preached from many pulpits, the eyes of the people were opened. A great religious awakening took place of those who had been sleeping in popish darkness, and large numbers, enlightened by the Spirit of truth, gave up popery, and protesting against the errors of that system of errors became Protestants.

Then the devil was roused. I do not mean to say that this great fiend ever slumbers or sleeps, or that he is ever for a moment remiss in carrying out his determination to deceive and to destroy; but that, when he saw the work and progress of the Reformation, he felt the necessity of increased watchfulness and opposition. When he perceived that by the zeal of the Reformers and faithful Protestant preachers of the Gospel he had suffered a great defeat, and that many thousands of people, who had been his faithful subjects, were leaving him and popery, and were accepting the blessed truths of the Gospel, he devised new means for regaining and securing those whom he had considered his own. He raised up a host of enemies to the Reforma-

tion, and among them selected a certain person of the name of Ignatius Loyola, who, he thought, would be a fit leader of that host. And he was not mistaken, for Ignatius Loyola, the founder of the Order, and the leading spirit of the Jesuits, was an able and willing tool in his hands, to carry out his fiendish designs, by whom he hoped to destroy, or at any rate to injure, the work of the Reformation, and regain those whom he had lost.

It is perhaps not necessary that I should say much about the life of this man, since you all must know about him.

TAL. Brethren, you may be well acquainted with the life of Ignatius Loyola, and the Order of Jesuits founded by him, but I know but little of him, and shall feel obliged if our brother *Tawarikhdan* will give us a brief account of the man and his followers.

TAW. Very well, I will do so. Ignatius Loyola, the founder of the Order of the Jesuits, was of noble ancestry. He became a monk, or popish fakeer, declaring himself to be a knight of the virgin Mary, and remained so for several years. He was fully determined not only to arrest the progress of the Reformation, and the success of the Protestants, but to destroy Protestantism altogether, restore the power of the pope, and re-establish the popish religion. When he announced his purpose to the papists, many of them not only approved of his design, but they also joined him, so that by degrees a considerable number were ready to assist him in carrying out his scheme. Loyola became their teacher and guide, and after the institution of the Order by the confirmatory Bull of the pope, its first General, Loyola, thought that with the help of his associates, the number of whom increased rapidly, he would be able in some way or other to destroy the enemies of popery, and to re-establish and confirm the popish hierarchy

throughout the world.

You know that the monks of the different monasteries took upon themselves three vows—first that of *Poverty*, by which they pledged themselves to have nothing that they could call their own property; the second that of *Chastity*, by which they promised never to marry; and the third that of *Perfect Obedience*, by which they promised to yield complete, unconditional obedience to the head of their monastery or community. To these three vows Loyola, in order to secure the powerful assistance of the pope, added a fourth one, that of *Complete Submission* to the pope's command, by which the Jesuits were to pledge themselves to do whatever the pope would demand from them, of whatsoever nature it might be; to go without the least excuse wherever the pope would be pleased to send them; and never to exercise their own judgment as to the right or the wrong of that which they were commanded to do. Believing in the doctrine of the pope's infallibility they were to submit without questioning in the least his orders, whether they liked or disliked them. That fourth vow of the Jesuits was an oath of unqualified obedience to the pope.

The Jesuits have Training Institutions, in which are four classes—Novices, Scholastics, Coadjutors, and Professed Jesuits. In these institutions they instruct the different classes not only in the arts and sciences, but also in all the doctrines of popery, and particularly of the system of Jesuitism. The class of *Novices* includes lay-persons of both sexes who are chosen from every rank and profession. They may be lawyers, physicians, schoolmasters and mistresses, hotel-keepers, monthly nurses, servants, policemen, &c. They are of the greatest service to the Order, and generally the most dangerous to the truth, because

they mix with all classes of people and are ever intent on seducing Protestants. When men of the first class serve their probation as Novices, they become *Scholastics*, and may study philosophy, physics, mathematics, or theology. Having passed their examination as Scholastics, and taken the three vows of a monk, they become *Coadjutors*, or assistants to Professed Jesuits, and thus trained they become a well disciplined host under one General of approved energy and subtilty. They may be found in almost every city, particularly in schools and colleges. The fourth class, that of *Professed Jesuits*, are entrusted with the more important affairs of the Order throughout the world. Having passed the examinations of these four classes, which are very strict,—and having become well trained in all the popish doctrines and practices, and in the different arts and sciences,—and having become well acquainted with the Jesuitic principles and tactics,—and taken the Jesuitic “Oath of Secrecy,” and the fourth vow, that of complete obedience to the orders of the pope, they are sent forth to places appointed by the General of the Order, to do there the work assigned them.

Their organization is a military one, directed and commanded by one person, who is called the General, and who, skilfully and constantly aiming to counteract and, if possible, destroy Protestantism everywhere, directs all the movements and actions of the Jesuit-army, emphatically called “the formidable Militia of the Roman See.” Though scattered throughout the world, they are knit together as one man, with one aim, under the command and guidance of their superior, and the General. The first General was Loyola himself, and after him the ablest, most unscrupulous and most influential Jesuits have been elected to become his successors.

The whole body of Jesuits have been taught to submit their will entirely to their superior, and all of them to the mandate of the General. They are never to question what is right, and what is wrong, but merely and entirely follow the order of their superior, and to consider that to be the will of God. The right or wrong in a cause is to rest completely with the commanding officer, and they are to consider themselves merely tools or instruments in his hand, to carry out his plans. Should they in their own minds think that the order is wrong, they are to leave that to him, their only duty being to be perfectly obedient to their superior, and to carry out his orders.

TAL. Is it really possible for a man with a conscience to act in such a way? Could he, when receiving an order from the General, or a superior subordinate to the General, do a thing which he knows is bad, because it is opposed to God's command? If, for instance, his superior order him to kill a certain person, who is a determined opponent to Romanism, could his conscience allow him to do this, he knowing that the Divine command is, Thou shalt not kill?

TAW. Conscience? conscience? my friend! A Jesuit is supposed to have no conscience of his own. His conscientiousness is to move only within the circle of consciousness that he has to the fullest extent performed the order, whatever it may be. He has promised unconditional obedience to his superior, and if, in obedience to the order of his superior, he has murdered any one, according to Jesuitic principles he has done a meritorious act, because he has been obedient to orders. The sinfulness of the act, absolutely considered, will rest, so he is taught, upon the head of him who ordered it.

Brother *Talib*, it is one of the rules of Jesuitism that an act, however bad it may be thought to be—to defraud, to bear false witness, to take a false oath, to act the traitor, to utter falsehoods, or to kill, or commit any other crime against God's law—if it be ordered by the General, or any superior Jesuitic officer, it must be done by the subordinate, and is no sin, but a praiseworthy act of obedience. This is indeed an awful perversion of conscience, but it is nevertheless good Jesuitism.

TAL. Would the thought not arise in the man's heart, that on one side there is the superior's order, to kill a man, and on the other side God's commandment, Thou shall not kill? Is not God greater than man? If man's command be opposed to God's, should we not obey God rather than man?

TAW. A Jesuit is not taught or allowed to argue in this way. Their Jesuitic rules tell him that the General is in the place of the Lord Jesus, nay, more, he should be considered to be the Lord Jesus. The General's command must be considered the command of the Lord Jesus. They are taught that if the General or superior is pleased with them, the Lord Jesus is pleased with them; and if he is displeased, the Lord Jesus is displeased.

KAL. I read in a book that in accordance with Jesuitic rules, a Jesuit must think himself, before his superior, to be, as it were, a dead man. As you may turn a dead body this way or that way, and move its arms hither or thither, or may put his legs to the right or the left, just so must the mind of a good Jesuit be in the hands of his superior. He must never consult his own wishes but execute the wishes of his superior. The question with him is not, What does the Lord Jesus say? but, What does my superior demand, who is now in the

place of the Lord Jesus?

TAW. It is important to know that the General of the Jesuit host, and his subordinate officers, place their agents very skilfully in different countries, and different places of each country, so that they may see and hear and know all that is going on there, and wherever they are placed to break down or check the power and success of Protestantism, and to establish, re-establish or strengthen the power of the pope and the spread of popery; and every Jesuitic officer communicates all that he sees or hears to his superior, and seeks orders as to his duties under the circumstances; and whatever orders he receives, he endeavours to carry out, in some way or other, whether publicly or privately, as opportunity offers.

QAIM. We must also remember, that a papist has in his Confession to tell the priest the whole state of his heart, and to answer any question which the priest may put to him, not only regarding himself, but also regarding things connected with the progress or otherwise of popery, and may hide nothing from him, if he wishes to obtain Absolution. This is a powerful means in the hands of the Jesuit priests for collecting all desired information to communicate to the General. In reality the organisation of the Jesuits is planned and worked with such diabolical shrewdness and farsightedness, that it is no wonder their power and influence have grown up to the degree they have reached almost everywhere.

The working of this Order may be compared to the circulation of the blood in the human body. It is sent by the action of the heart throughout the body to the farthest extremities, giving life and nourishment to every part; and is brought back by the same power, to be vitalized and sent back again with new stimulating and

enlivening power.

Thus it is with the Order of the Jesuits. From the General of the Order, who is the heart of the system, and the source of its authority, mandates are sent out to the whole world, stimulating the energies, and directing the movements of every member, from the highest to the lowest. From all these agents go back reports of the effects produced by these energies, and the success of those movements; and the knowledge thus sent back to the central authority and governing power, is utilized in framing new orders, or altering old ones to meet change of circumstances. And the influence of these orders is felt not only among common people, but also in palaces, in parliaments, in courts of justice, in schools and colleges, &c., and their effect has always been, and is, for evil. By their dissimulations, detractions, seditions and secret working they have created strife between kings and kings, States and States, raising rebellions, murdering princes, and stirring up seditions everywhere, have caused satanic plots, and done immense mischief in the world.

I have more to say on this Order of the Jesuits, but we must leave it for our next meeting.

CHAPTER XXV.

JESUITISM.

SECOND PART.

QAIM. Brother *Tawarikhdan* gave us in our last conversation a description of the Order of Jesuits, for which we are much obliged. He then said that he had something more to say about them, which we shall now be glad to hear.

TAW. The subject of our last conversation was the origin, organization and principles of that wretched Order of papists—the Jesuits.

History tells us that many of the excellent of the earth, kings, nobles, bishops, ministers and professors of institutions of learning, who opposed the claims and corruptions of popery, have been murdered by the dark, murderous plots and agents of the officers of that satanic Order. The Jesuits and their emissaries are found almost everywhere, and are all under the appointment and direction of their General or Principal, to watch and wait for every opportunity to carry out his orders. They consider themselves free from submission to any Protestant Government, and subject only to the pope, and the head of their Order. This is clearly professed in the "Jesuit's Oath of Secrecy." I have a copy of it in my book, and will now read it to you.

“JESUIT’S OATH OF SECRECY.”

“I, A. B., now in the presence of Almighty God,
 “the blessed virgin Mary, the blessed Michael the
 “archangel, the blessed St. John Baptist, the holy
 “apostles St. Peter and St. Paul, and the Saints and
 “sacred Host of heaven, and to you my ghostly father,
 “do declare from my heart, without mental reservation,
 “that his holiness, pope ———, is Christ’s vicar
 “general, and is the true and only head of the
 “Catholic or Universal Church throughout the earth;
 “and that by virtue of the keys of binding and loosing,
 “given to his holiness by my Saviour Jesus Christ,
 “*he hath power to depose heretical* kings, princes, states,*
 “*commonwealths and governments, all being illegal with-*
 “*out His sacred confirmation, and that they may safely*
 “*be destroyed.* Therefore to the utmost of my power I
 “shall and will defend this doctrine, and His Holiness’
 “rights and customs, against all usurpers of the
 “heretical or Protestant authority whatsoever, especial-
 “ly against the now pretended authority and Church
 “of England, and all adherents, in regard that they
 “and she be usurpal and heretical, opposing the sacred
 “mother-Church of Rome. *I do renounce and disown*
 “*any allegiance as due to any heretical king, prince,*
 “*or state named Protestant, or obedience to any of their*
 “*inferior magistrates or officers.* I do further declare
 “that the doctrine of the Church of England, of the
 “Calvinists, Huguenots, and others of the name of
 “Protestants, to be damnable, and they themselves
 “are damned, and to be damned, that will not forsake
 “the same. I do further declare that I will help,

* i.e., Protestant.

"assist, and advise all, or any of His Holiness' agents
 "in any place wherever I shall be, in England, Scotland,
 "and Ireland, or in any territory or kingdom I shall
 "come to, and *do my utmost to extirpate the heretical*
 "*Protestant's doctrine, and to destroy all their pretended*
 "*powers, regal or otherwise.* I do further promise and
 "declare, that notwithstanding I am dispensed with,
 "to assume any religion heretical, for the propagation
 "of the mother-Church's interest, to keep secret and
 "private all her agents' counsels from time to time,
 "as they instruct me, and not to divulge directly or
 "indirectly, by word, writing, or circumstance whatso-
 "ever; but to execute all that shall be proposed, given
 "in charge, or discovered unto me by you, my ghostly
 "father, or by any of this sacred convent. All which
 "I, A. B., do swear by the blessed Trinity, and
 "blessed Sacrament, which I now am to receive, to
 "perform, and on my part to keep inviolably. *And*
 "*I do call all the heavenly and glorious Host of heaven,*
 "*to witness these my real intentions, and to keep this*
 "*my oath.* In testimony hereof I take this most holy
 "and blessed Sacrament of the Eucharist: and witness
 "the same further with my hand and seal in the
 "face of this holy convent."*

According to this "Oath of Secrecy," the Jesuit considers it his duty, to live and labour only for the pope and popery, and to regard the command of the pope above the command of his sovereign. By this oath he binds himself, if the interests of popery and the command of the head of his Order require it, not only to raise rebellion against his sovereign, but to seek the overthrow of his government,

* Foxes and Firebrands. Usher.

and the destruction of the sovereign himself. He binds; himself also to use any artifice and to assume any garb of deception, that he may deem necessary for the secret execution of these diabolical orders.

In accordance with this diabolical "Oath of Secrecy," and these satanic orders from head-quarters, the Jesuits have murdered kings and princes, have overthrown governments, created rebellions, caused massacres, and committed the most nefarious deeds against individuals, both high or low, and against communities, both religious and political. Most if not all of the massacres that have happened have been caused, directly or indirectly, by the Jesuits in the service of popery. Millions of God's saints have been thus butchered by them. I would call your attention to only one of these massacres instigated by the Jesuits, that of Bartholomew's Night in France. In that dreadful massacre one hundred thousand Protestants were slaughtered. In Paris heaps of the dead bodies of murdered Christians could be seen in the streets, and the river Seine was reddened with their blood. All this was done by the king and his bigoted mother, who were under the murderous influence of the Jesuits.

KAL. Brethren, there is in the Word of God a passage which truly and exactly describes the system of Jesuitism. David says in one of the psalms,—“Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?” Ps. xciv. 20. The Jesuits have *a throne or seat of government*. It is a throne of iniquity, and as such has of course no fellowship with, or approval of, God. And this throne, this governing power, has framed, has enacted the greatest mischiefs, the greatest wrongs, the greatest crimes, and, at the same time, *justifies these crimes by law!* The application of this passage to the Jesuits is very

plain. They have a throne, a governing power. It is a throne of iniquity, for it has no fellowship with God, takes no counsel from Him. It therefore enacts whatever mischief and wickedness as are necessary for the accomplishment of their purposes, and then justifies themselves and their agents by a code of morals or maxims of their own enactment. One of their Maxims is that "the end justifies the means." Their chief end is to defend and promote the interests of popery. This they consider also their chief good. This good end, then, justifies any means, however wicked, which may be deemed necessary for its accomplishment. This is a most dangerous and mischievous doctrine.

TAL. Dear friend, that very Jesuitic maxim is to a great extent brought into practice also by many who are not Jesuits, by many even who have the reputation of being true Christians. For instance, an appeal is made to the Christian community to contribute something toward the support of a hospital, or some other charitable institution. The end or purpose is good, and the simplest way to accomplish it would be to contribute from one's own money. But very often worldly means, certain kinds of theatricals, or shows, or plays, or fairs, or other worldly means, are used as means to collect the money required. The means are worldly, not Christian, but it is thought by many that they must be considered good, because they are means for a good purpose. Thus the Jesuitic maxim, that the end justifies the means, is acted on by many who in theory denounce Jesuitism.

KAL. Friend, what you say is but too true, but whether practised by Jesuits, or so-called Christians, the principle is bad, for the end, if ever so good, can never justify bad or unscriptural means. The Jesuits apply this principle

extensively, and thus justify many of their wicked doings, and most awful crimes. Let me mention a case to explain what I mean. They hear of a certain Protestant who is zealous in his efforts, in writing, speaking and acting against the spread of popery. They are determined to stop his doings. They consider this end or purpose a right thing to do. They find, however, that merely to warn or intimidate that person will have no effect, and they come to the conclusion that the only way left open to them, in order to silence him, is to kill him, by shooting him, or poisoning him, or in some other way murdering him secretly. It is true that to kill a person is considered to be a wicked thing, opposed both to divine and human law, but according to Jesuitic law it is a good thing to silence effectually an opponent to popery, and—"the end justifies the means." Whatever Protestants may think, Jesuits persuade themselves that they have performed a good act. That passage from the Psalms which I mentioned before is truly applicable to the awfully wicked doings of the Jesuits, testified also by history, that the throne or government of the iniquity of Jesuitism has framed mischief by a law; but the question preceding it, as put to the Lord, is also true, "Shall the throne of iniquity have fellowship with Thee?" No; a law framed for wicked purposes is a wicked law, because opposed to the justice and righteousness of God.

TAL. When Loyola established the Order of Jesuits, and laid the scheme before the pope, did the pope approve of it?

TAW. Paul III. who was pope at the time when the Order was established, after considering Loyola's plans well, saw clearly that the Jesuits would be a source of great help to him, in restoring and strengthening his power. On

account of the Reformation the power and influence of popery had been greatly diminished. The preaching of the Gospel by the Reformers and Protestant ministers, the printed Bible read by the people in their own language, and the many books and tracts published by anti-papists, in explaining and propagating Gospel truth, and in exposing the wickedness of popes and priests, opened the eyes of the people, large numbers of whom renounced popery and protested against it, so that the whole edifice of popery was shaken and threatened to fall. Under these circumstances the pope believed that the Jesuits would be a great help to him; for they, according to their fourth vow, were obliged to be perfectly submissive to him, and to carry out his orders to the whole extent of their power. They consequently received in the year 1540 the confirmatory Bull from the pope, which is the Charter of the "Society of Jesus." From that time the Society was constituted an organization of extraordinary force and dimension. Their number increased rapidly, and they, in right earnest, made new and increased efforts to put the popish yoke upon the neck of the people. In this way they became a powerful help to Romanists in their efforts to strengthen and propagate popery.

But gradually popes and papists in general, monks and courtiers, judges and magistrates, Churches and public schools, kings and their subjects, grew tired of them. They saw their treachery, rapacity, ambition and immorality, their efforts to create rebellions, instigate massacres and assassinations; and they saw that wheresoever the Jesuits got power in their hands, and the Order became established, there wickedness of every kind was on the increase. They therefore resolved to expel them from their countries.

Pope Clement XIV. also, seeing that their iniquitous

dealings were beyond endurance, after a long and searching inquiry published the following Bull of suppression:—

“After a mature deliberation we do, out of our certain knowledge, and the fulness of our apostolical power, *suppress and abolish the said Company*, abrogate and annul its statutes, rules, customs, decrees and constitutions, even though confirmed by oath, and approved by the Holy See, or otherwise. We declare all, and all kind of authority—the General, the provincials, the visitors and other superiors of the said Society—to be for ever annulled and extinguished, so that the name of the Company shall be, and is, for ever extinguished and suppressed. Our will and pleasure is, that these our letters should for ever, and to all eternity, be valid, permanent and efficacious, have and obtain their full force and effect, and be inviolably observed by all and every whom they do and may concern, now or hereafter, in any manner whatever.”

When the pope had affixed his signature to the Bull, he said: “I know that the Jesuits, on account of my having suppressed and abolished their power, will kill me, but I know that what I have done is right.” What he predicted came to pass. A year afterwards, in 1774, pope Clement was poisoned by the Jesuits.

In consequence of this Bull, and of their having, on account of their awful intrigues, been driven out of several countries, the power and influence of the Jesuits were for forty years very much less, but in the year 1814 pope Pío VII. restored that godless Society to their former power.

TAL. Brethren, how strange, if people would only consider it, that the “infallible” pope Paul III. should confirm the Order of the Jesuits, and that, contrary to this con-

firmation, another "infallible" pope, Clement XIV., should, by a new Bull, make pope Paul fallible, by suppressing them. And then again, that a third "infallible" pope, Pío VII., should declare pope Clement's Bull null and void, making him thereby fallible, and restore the Society of the Jesuits to their former power. Such an "infallibility" is really a mysterious affair. And how the present pope, Leo XIII., can attempt to declare the pope's "infallibility" a dogma of their community exceeds my power of comprehension.

QAIM. Brethren, you have heard that the Jesuits have come also to this country, and have begun their work of lying and deceit, particularly among Native Christian communities. You know that it is a custom of popish priests to settle down, and establish their own popish mission in the midst of Protestant Native congregations, converted from Hindooism and Muhammedanism, and among them do their satanic work of perverting them to popery, and this work of perversion is directed by Jesuit priests. There is plenty of true missionary work that could be done by them, if they were true missionaries of the Lord Jesus, among the Hindoo idolaters and Muhammedans, in preaching the Gospel to them, and trying to convert them, but such work is laborious and toilsome. They therefore prefer stealing sheep from Protestant flocks, and perverting them to popery.

KAL. Gentlemen, how can you expect them to preach the Gospel? They are themselves ignorant of the Word of God, and generally do not read it themselves as you say. If they will not allow the reading of the Word of God to the members of their own community, how could they be expected to preach the Word of God to outsiders, in order to bring them the knowledge of the truth?

All that they generally teach their own members consists in rites, and ceremonies, and idolatrous worship, and that is not the Gospel. The Master's command is,—“Preach the Gospel;” but what can they preach, who do not believe in the pure Gospel; nay, worse, who very often do not know it at all?

CHAPTER XXVI.

JESUITISM.

THIRD PART.

TAW. Brethren, in our last conversation we spoke of the mischievous doings of the Jesuits *in general*, but we must now enter a little more particularly into their iniquitous system of morality, or rather immorality, for it is that in reality. In speaking to you about it, let me tell you that I shall mention only the acts and facts, the statements and testimonies, contained in *their own writings*. In order to bring these statements clearly and concisely before you, I underwent once more the awful trial of reading about them, their doings, their maxims, their rules and dogmas, their perversions of God's law by their Jesuitic philosophy, and in doing that I felt as if I was walking through an accumulation of filth. I could not help saying, O Lord, is it possible that man can sink so deep in sin and darkness! I still remember that when I read about them the first time, I thought that it could not be all true, and that very possibly Protestant writers may have made wrong statements or at least exaggerations, but when I found that the statements of Protestant writers were corroborated by Jesuit authors themselves, I could not doubt their truthfulness and the wilful blindness and immorality of the Jesuits.

KAL. It is a verification of that passage in Isaiah of which we spoke on a former occasion, where the prophet pronounces a "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isa. v. 20. This is exactly the case with the Jesuits.

QAIM. What you say is but too true. A few days ago I was reading about the Jesuits and Jesuitism, and I assure you that when I read it, a certain gruesome feeling came over me, and I could not help calling out, May God forbid!

TAW. And let us now take into consideration the fact that these very ministers of darkness, the Jesuits, who for more than three hundred years have been carrying on their works of darkness, are now in our midst, in Hindustan, trying in their sheep's clothing, but with the hidden nature of wolves, to enter into Christian congregations, to seduce them or destroy them, and have met with a certain degree of success. Does it not show the necessity of our own watchfulness, and of endeavouring to open the eyes of our brethren in this country, to show them the real nature of popery, and Jesuitism? Let us now enter a little into the particulars of Jesuit rules of morality, and the iniquitous principles by which they are guided:

These written rules and principles of the Order of Jesuits were for a long time kept secret, but were at last discovered. This volume of rules, called "*Secreta Monita Societatis Jesu*,"—The *Secret Instructions of the Society of Jesus*,—was found by Christian, Duke of Brunswic, when he took the city of Paderborn, in Germany, where it had been secreted in the Jesuit College of that place, and the manuscript copy of it is preserved in the library of the British Museum, where it may be seen. In the preface of that volume there are these words,—“This book is only for the instruction of Novices.” And it is added,

"Great care must be taken, that they do not fall into the hands of strangers, because they would put an improper construction upon them, out of envy to our Order. But should it happen, which may God forbid, then let them deny that these are the sentiments of the Society, confirming this by members they know to be ignorant of them."

Brethren, if any one knows but a little of this book, he will soon learn why it had been secreted so long, for the Jesuits did not wish that their dark deeds and maxims should come to light.

Not only from these "Secret Instructions," but from other documents of the Jesuits also, and from books by different authors held in high esteem by Jesuits, it is clearly seen that the rules and maxims of that Society are extremely vile and abominable, of which I will now give you some specimens. They consist mainly of quotations made from Jesuit writings, collected by Protestant writers, and copied by me in my book of Notes which I will read to you. They are as follows:—

"The pope may depose kings, and deprive them of their kingdoms. He may also decide their differences, that may arise between princes, concerning temporal matters; he may reverse their laws, and supersede their edicts."*

"If a prince should become a heretic (i.e., a Protestant), or schismatic, the pope may use the temporal sword against him, and drive him from his kingdom After such king has been declared to be deprived of his kingdom, *any man has a right to kill him.*"†

"It is true, it is more magnanimous and generous to declare your hatred, and to assail the enemy of the State openly, but it is *no less laudable to seize some favourable occasion, and to use deceit and ambuscades in order to per-*

* Molina.

† Suarez.

form the act with less peril."*

"If a judge has received money, to give an unjust judgment, it is probable that he ought to keep the money, for this is the judgment of fifty-eight Jesuit doctors."†

The use of so-called *Mental Reservation*, in order to deceive, is a common trick among Jesuits. The Jesuit *Sanchez* says: "A person may swear he has not done a thing, *although he has done it really*, if he means inwardly that he did not do it on a certain day, or before he was born; or if he partly means some other like circumstance, without the words which he uses having any sense, that might be able to make it known. And this is very right whenever it is necessary or useful."

You see, my friends, that according to this trick of *Mental Reservation* a Jesuit may, though he has committed a crime, state upon oath that he had not done it, by applying a *Mental Reservation*, as for instance—"not done, *in France*;" or "not done, *sitting on the roof of my house*." The words, *Not done*, he would utter so that all could hear it; and the remaining ones, *in France*, or *sitting on the roof of my house*, he would add *in his mind only*, without any one's knowing them besides himself. If he possesses sufficient rascality to do so, he, according to Jesuit morality, does not tell an untruth but the truth, for *Sanchez* says, "This is very right, whenever it is necessary or useful."

Brethren, in accordance with this horrid Jesuit maxim, a man may commit any crime, theft, robbery, murder, adultery, &c., and yet be declared guiltless by the judge. The judge may, for instance, put the question to him, whether he had committed rape, of which he is accused, and although he knows that he has committed that crime,

he may state on oath that he had not done it, with this addition in his mind—*not done it in the public street*. This trick of Mental Reservation used by Jesuits shows us what lying and deceitful creatures they are. No one can believe their words, even though they make their statements on oath.

I will now read again from my book of Notes. The Jesuit *Escobar* says: "It is allowable to kill by treason one who is proscribed . . . *It is equally allowable to put to death those who injure us in the estimation of princes, or persons of distinction.*"

Escobar was asked, "On what occasion may a monk leave off his monk's dress, without incurring excommunication." His reply was, "He may leave it off, if it is for a purpose that would cause shame, as that he may go on a swindling excursion, or in order to go incognito to a place of debauchery."

Being asked whether servants may take of the property belonging to their masters, *Escobar* said: "They may in certain circumstances, as when they are so poor, on applying for a place, that they are obliged to accept the offer made to them, and provided other servants of their sort are receiving more elsewhere."

Another Jesuit says: "*Domestic servants may take secretly the goods of their masters, by way of compensation, under the plea that their wages are too small; and they are not compelled to restore them.*" *

"It is lawful to dissemble the true faith for a while, in consideration of any serious inconvenience that might arise from public profession." †

* Treatise on Penitence, by Kaleze Reginald.

† Casus Conscientiae, by Gury.

"Do what your conscience tells you to be good and commanded. If through invincible error you believe lying or blasphemy to be commanded by God—BLASPHEME. There is an implied law, which is this: Obey an invincibly erroneous dictate of conscience. As often as you believe invincibly that a lie is commanded, LIE."*

"If an adulterer, even although he should be an ecclesiastic, reflecting upon the danger, has entered the house of an adulteress, and being attacked by her husband kills his aggressor in necessary defence of his life or limbs, *he is not considered* IRREGULAR."†

"If you are preparing to give false evidence against me, by which I should receive sentence of death, and I have no other means of escape, *it is lawful for me to kill you*, since otherwise I should be killed myself; for it would be immaterial in such a case, whether you kill me with your or another man's sword, as for instance that of the executioner."‡

"If a judge has been unjust and had proceeded (in trial) without adhering to the course of the law, then certainly the accused might defend himself by assaulting, *and even by killing the judge*, because in that case he cannot be called a judge, but an unjust aggressor or tyrant."||

The same Jesuit says: "It is lawful for a son to rejoice at the murder of his parent, committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance."||

The following question and answer are from another celebrated Jesuit author: "If you endeavour to ruin my

* Casnedi.

† Henriquez.

‡ Valerius Reginald.

|| Stephen Fagundez.

reputation by false impeachment before a prince, or judge, or man of distinguished rank, and I cannot by any means avert this injury of character, unless I kill you secretly, may I lawfully do it? *Bauney* asserts that *I may*. The right of defence extends itself to every thing which is necessary for insuring protection from every injury. Still the calumniator should first be warned, that he desist from his slander; and if he will not, *he should be killed, not openly, on account of the scandal, but SECRETLY.*”*

The “Secret Instructions” and books by different authors held in high esteem by Jesuits, teach as follows:—(Visiting Jesuits.) “In order to render themselves pleasing to the inhabitants of a place (which they visit), they are to explain that the object of the Society is to apply its efforts as much for the good of others as themselves; therefore they must undertake the humblest offices in the hospitals, visit the sick, afflicted, and prisoners, and hear confessions indiscriminately, in order that the most influential inhabitants of the place may admire them, because of the extraordinary charity they bear to all.”—“As much money as possible is to be obtained *from widows*, by constantly setting before them our necessities.”—“One chief point will be to remove little by little *such servants as have not an understanding with our Society*, to get in others recommended by persons depending upon us; for by these means we shall have intimate knowledge of all that passes in the family.”—“Wherever the members reside, they must secure the physician *friendly to us*, and let him be recommended to the sick, that he in turn, *praising the Order above all others* may have us called in to the wealthy, and especially to the dying.”—“Let wives who complain of the vices and ill tempers of their husbands be

* Airault.

instructed, secretly to abstract money, that by making an offering thereof to God they might expiate the crimes of their sinful helpmates, and secure a pardon for them."—"The difficulty being greater to draw the sons of nobles, persons of distinction, and senators, while under their parent's roof, because of training them for their own situations, persuade them, by our friends rather than ourselves, to send them to remote universities, where our members teach, in order that they may be more securely and easily won over, first transmitting to our professors their rank and station."—"The greatest discretion must be used in convincing kings and princes that the Catholic faith cannot (in the present state of things) be maintained without the civil power, *for by these means our members will get into favour with those high in office, and be admitted into their secret councils.*"—We shall derive no small advantage from secretly and skilfully fomenting the animosities that arise among the great, in order to reduce their strength."—"Let unanimity characterise our members, even in the smallest matters, because by this, whatever confusion arises in the world, we must necessarily strengthen and maintain our ground."

Dear brethren, I have here with me also a copy of some of the deceitful transactions of the Jesuits at the time of the Council of Trent, which I will read to you. "Through one *Samuel Mason*, who was brought up among the Jesuits at Paris, we learn that instructions were sent from the Council of Trent, in the year 1551, to the Jesuits at Paris. The messenger was *Ludovick De Freake*, formerly a priest in England. He brought from the Council several kinds of indulgences and instructions for the Society, to undertake, and grant, and teach. Some of the instructions were as follows:—The Jesuits were to take notice of the

confessions of the people of France, especially of the nobles and gentry, and in case they suspected anything detrimental to the Church of Rome, they were to confer with three or more Confessors respecting their suspicions, and take memoranda of certain questions to be asked of the party so suspected the next time he confessed. The *instructions* also contained the following:—

“You are to associate with all strangers, heretical as well as Christian Catholic; if heretical, to be civil, and *not to discover your profession*; and for the better procurement of these designs, or to be accomplished, *ye may*, with leave of any three of the Society, be permitted to wear what dress or habit you think convenient, *provided the Society hear from the party so dispensed*. Any of you, thus dispensed with, may go with the heretics to any of their heretical meetings, permitted by acts or contracts of peace between princes. *By this contrivance ye may both inform the Mother-Church, and in case any of you be employed to assist her, to go into any of the heretical villages or territories, you will be the more able to serve the Holy See of St. Peter, and keep yourselves from suspicion*. In case any of you be thus employed, ye are dispensed with either to go with heretics, to their Churches, or as you see convenient; if you own yourselves clergymen, then to preach, *but with caution, till ye be well acquainted with those heretics you converse with, and then by DEGREES add to your doctrine by ceremonies or otherwise, AS YOU FIND THEM INCLINABLE*. If ye be known by any of the lay-Catholics, you are to pacify them, by saying secret Mass unto them, or by acquainting other priests (who are not able to undertake this work) with your intentions, who doth generally say Mass unto them. If the laymen be of any parts or of wit, you may dispense with them

also, reserving the same provisoes, and thereby he may acquire an estate, and be the more able to serve the Mother-Church.

“In case they scruple in taking oaths, you are to dispense with them, assuring them that they are to be kept no longer than the Mother-Church sees it convenient; or if they scruple to swear on the Evangelists, you are to say unto them, that the translation on which they swear His Holiness the Pope hath annulled, and thereby it is become heretical, and all as one as upon an ordinary story book.

“In case in strange countries ye be known by merchants, or others, trading or travelling thither, for to strengthen your designs the more for your intention, you are dispensed with to marry after their manner, and then ye safely may make answer, that heretical marriage is no marriage.

“Ye are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent, then preach Calvinism; if Calvinism, then Lutheranism; if in England, then either of them, or John Huss’s opinions, Anabaptism, or any that are contrary to the Holy See of St. Peter, by which your function will not be suspected, and yet you may still act on the interest of the Mother-Church, there being, as the Council are agreed, no better way to demolish that Church of heresy, but by mixtures of doctrines, and by adding of ceremonies more than be at present permitted.

“Some of you who undertook to be of this sort of heretical Episcopal Society, bring it as near to the Mother-Church as you can, for then the Lutheran party, the Calvinists, the Anabaptists and other heretics, will be averse thereunto, and thereby make that Episcopal heresy

odious to all these, and be a means to reduce all in time to the Mother-Church."

TAL. Brethren, I never thought that there could be so much wickedness under the cloak of religion. From what we have heard from our brother, it is as clear as sunlight that the system of Jesuitism is a satanic system of lying and hypocrisy from beginning to end. How sad!

KAL. We know, however, that though Jesuits may try to deceive people, and to some extent succeed in their wickedness, and though they may try to justify their evil doings on Jesuitic principles, and deceive man, God is not deceived. "God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. vi. 7. God knows their lawlessness and all their satanic trickeries, and though "many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of;"—yet their "sentence now from of old lingereth not, and their destruction slumbereth not." 2 Pet. ii. 2, 3.

QAIM. May the Lord keep us in His holy keeping. These wicked Jesuits are exerting their wickedness very much in Europe and America, and in fact all over the world, and many are caught in their diabolical net. Now that they are also here in India, and are engaged in seducing members of Protestant Churches by their lying and mischievous statements, it behoves us to keep clear of them, and have nothing whatever to do with them. May we by Divine grace be enabled to resist them to the utmost of our power and teach our fellow Christians in this country to be on their guard that they may not be caught in the satanic snares of Popery and Jesuitism.

CHAPTER XXVII.

THE CHARACTER OF POPERY, AS STATED IN THE WORD OF GOD.

QAIM. There are many portions in the Word of God giving us a description of the apostate Church; and although these descriptions are to a great extent allegorical, yet the allegories are so plain and clear, that an intelligent reader of the Word of God can easily understand them. The particular description of the apostate Church we find in the 17th and 18th chapters of the Books of Revelation.*

You will remember, brethren, that at the commencement of our conversations we said that popery, or rather the apostate Church, was termed in the Word of God,

BABYLON THE GREAT.

We read that when the apostle John was in the isle of Patmos, he had a wonderful vision, in which he was shown the state of the Church from the time of the apostles down to the Second Advent, and the reign of Christ. In the commencement of the 17th chapter of the book of Revelation we read that an angel said to John, "Come hither, I will shew thee the judgment of

* All the quotations from Scripture in this and the next chapter are taken from the Revised Version.

THE GREAT HARLOT

that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written,

MYSTERY,

BABYLON THE GREAT,

THE MOTHER OF THE HARLOTS

AND OF THE ABOMINATIONS OF THE EARTH."

You will also remember, that we then stated it as our conviction, that this Babylon the Great comprised not only popedom, but the whole apostate Church throughout the world. Popedom was *the Mother* of the apostate Church. In this very chapter she is also called *the Great Harlot*. Like a woman who, having left her husband, has become a common prostitute, popedom and the popish community have left their Lord and Husband, and given themselves over to spiritual fornication or harlotry, and they are on that account called *the Great Harlot*. She has her daughters, namely, all the so-called Churches which came out of her, or, if they did not spring from her, have yet the likeness of her own harlot-daughters, possessing the nature and character of their mother, *the Great Harlot*, and have, as it were, become her adopted harlot-daughters.

TAL. : What Churches or communities would you count her daughters?

QAIM. If we take the Word of God as our standard, the Greek or Russian Church, the Jesuit body, and other sections or communities which from time to time have sprung from the papists, and who, though for some cause or other they have separated themselves from her, are yet adherents of the popish doctrines and maxims. Among them we must also count those, who, rejecting more or less the principles of Protestantism, have adopted some of the doctrines and practices of the papists, and are known by the name of Semi-papists or Ritualists.

TAL. You do not mean to say that all Ritualists or Semi-papists are to be counted among the harlot-daughters of the harlot-mother?

QAIM. No, brother. There are among the Ritualists, as we said on a former occasion, many who are God's true people, but they have committed this great evil, that they have mixed up with their Scriptural belief something of the leaven of the popish creed and practice. This popish leaven, if they retain it, may not only gradually leaven the whole lump of their religion, but also become a curse to other weak Christians with whom they come in contact, and may ultimately lead them into full-grown popery, and consequent perdition, and their only way of safety is in obeying the apostle's injunction,—“Be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty.” 2 Cor. vi. 17, 18. Applied in this particular case, it means,—Ye Ritualists, who are coqueting with Rome, separate yourselves from the community of papists, and from their rites and practice; touch not the unclean thing of popery, and I the Lord will forgive you, and heal your backsliding, and will love you freely (Hos. xiv. 4). Ritualism has become to

thousands the highroad to popery. There are some sins and temptations which we are *to fight against and overcome them*, as for instance anger, covetousness, &c; there are others, which we are *to flee from* on account of their insinuating nature. We read,—“Flee fornication;” 1 Cor. vi. 18; “Flee from idolatry;” 1 Cor. x. 14; “Flee youthful lusts;” 2 Tim. ii. 22. To these exhortations we would add,—Flee from Ritualism and popery, as you would flee from the plague!

TAL. Well, brethren, you have explained who this “Babylon the Great” and her harlot-daughters are, but why is she called in Scripture, “the mother of the abominations of the earth?”

QAIM. Please consider how many abominable things have come out, and are continually coming out, of that “Babylon.” Think of the popish idolatry, the worship or adoration of Mary, and Saints, and Relics, and Pictures, and of the Wafer-worship, &c. Are these not abominations in the sight of God, of which “Babylon the Great” is the mother? Think of the false, abominable dogmas, and rites, and customs established by her! of the Nunneries, of which, according to the testimonies of popish priests and escaped Nuns themselves, many are nurseries of crime, places for gratifying the lusts of priests. Think of the unmarried priests, and the forced Confessions from women and girls in the Confessional. Think of all this, and say, Are not all these things abominations in the sight of the Lord? And *Babylon the Great is the mother of them all*. And then think also of the 50 millions of Protestants murdered by her, and of her blasphemously thanking God for enabling her to slaughter them. Think also of the popish Inquisition, and wicked Jesuitism, established or sanctioned by papists,—consider all this, and say, whether

in your judgment, and that of every true Christian, "Babylon the Great" does not fully deserve the name—*"the mother of the abominations of the earth?"*

TAL. We read in that chapter, that she is "the Great Harlot, that sitteth upon many waters." What is meant by these "many waters?"

KAL. We find the explanation of it in the same chapter. The angel, speaking to John, says in the fifteenth verse,—*"The waters which thou sawest, where the Harlot sitteth, are peoples, and multitudes, and nations, and tongues."* Or, in other words, the power of that Harlot extends over many nations and peoples, as it is this day.

Again it is written,—*"With whom (i.e. the Harlot) the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication;"* v. 2; the meaning of which is that people of high rank, kings and princes, as well as the common people have fallen so much into the allurements of spiritual fornication with her, *i.e.* under the influence of popish idolatry and superstition, that they, as it were, became intoxicated with it.

Again we read, that that "Great Harlot" is very much supported and strengthened by a great and powerful prince. The Word of God tells us of a person who is to appear in the latter days, and will reign as a great monarch over the Roman empire, which will be restored. He is called in Scripture *the Antichrist*; and *the Wicked or Lawless one*; and, *the Son of Perdition*; and *the Beast, or Wild-beast*, &c. He will appear in the latter days, at the time of the great apostacy or falling-away, to which we are approaching, before the Second Advent of the Lord Jesus Christ, and support and uphold the "Great Harlot" and her harlot-children, that is popedom, and give great

power unto her, knowing that by her help and instrumentality he will increase his power and influence over the nations. The "Harlot," *i.e.* the great representative of popedom, will see that through the help and support of that powerful prince, the Antichrist, her power over the people will increase very much. They both will work unitedly, though that union will only rest upon selfish motives, one agreeing with the other to further each other's purposes—the pope for the growth of popery, and Antichrist for the growth of his secular power.

The description of this mutual support is given by the apostle John in the third verse of this 17th chapter in the following words,—“I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.” And the explanation of this we find in the seventh verse of this chapter,—“The angel said unto me (John) I will tell thee the mystery of the woman, and of the Beast that carrieth her, which hath the seven heads and the ten horns.” Both the Woman, *i.e.* popedom, and Antichrist will combine for one purpose, to hurt and to destroy.

TAW. Dear brother, you are, no doubt, aware that there are a great many believers, and among them several commentators, who say that the Antichrist spoken of in the Book of Revelation is not a secular prince or monarch, but the pope himself or the representative of popedom.

KAL. Yes, I know, brother, that some people have that idea, but such an explanation will involve insuperable difficulties, as I believe. I will mention only one of them. All will admit that two different persons are spoken of in this chapter, one who is called the Beast, and the other the Woman sitting upon the Beast. I believe that commentators generally agree that the expression—*Babylon the Great*,

or the *Great Harlot*, has reference to one person, namely, the representative of the popedom, or rather of the whole apostate Church. Now if the Beast upon whom the Woman is sitting is also popedom or the apostate Church, then the two, namely, the Woman and the Beast, are no longer two distinct persons, but have become one, and the apostate Church is sitting upon herself, which is, of course, nonsense.

Again, in the fourth verse we read,—“The woman was arrayed in purple and scarlet.” Scarlet colour is the colour of blood. The woman was thus arrayed in a robe of the colour of blood. All who know the history of the popes and of popery, know also that the great work of popes and priests has always been to slaughter the Lord’s people, and to shed the blood of His saints. Accordingly we read in the sixth verse of this 17th chapter,—“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.” And in the twenty-fourth verse of the 18th chapter it is written,—“In her (Babylon the Great) was found the blood of prophets and of saints, and of all that have been slain upon the earth.”

QAIM. There are a few more points to be considered in regard to the Woman. One is, “that she was decked with gold and precious stone and pearls.” It is known that the popes and priests are in possession of great riches, which they have accumulated by their cunning and craftiness.

TAW. The pope must indeed have great riches. I read the other day in a paper that the bank in which the pope had deposited his money, had failed, and that he thereby had lost 75 lacs of rupees. And it is said that when he received the bad news he said, “Now we are on the way of becoming bankrupt, and since I have been

on the throne of St. Peter, such great trouble has never befallen me." Brethren, if a person is able to deposit 75 lacs of rupees in a bank, he must be a very wealthy person. Yes, it is true that the Woman is "decked with gold and precious stone and pearls."

QAIM. In the fourth verse we read also, that John saw the Woman "having in her hand a golden cup full of abominations, even the unclean things of her fornications." The meaning of this is, no doubt, that the popes and priests present their unscriptural teaching, their false dogmas and their spiritual fornications in a golden cup, that is, in an externally beautiful and captivating way, and thereby, as it were, put the people into a state of mental intoxication, giving them beautiful lies, instead of realities.

TAL. Gentlemen, how can you prove that all the things stated in this 17th chapter, connected with the Woman, are to be applied to the pope and popery, or, in other words, to the Roman Catholic Church?

KAL. If we consider well the particulars, said of the Woman in this 17th chapter, in a prophetic or typical form, we can come only to one conclusion, that it is a faithful description of popery and the popedom. Let us just look at the proofs of this statement.

1. *First Proof.* The community of popes and priests are compared to an impure woman, or harlot. The Church of Christ is compared in Scripture to a bride or chaste woman whose Bridegroom or Husband is the Lord Jesus. The apostate Church is also compared to a woman, but an impure or vile one, to a harlot, who lives in uncleanness and harlotry. We know that this is a true description of popedom and popery.

2. *Second Proof.* It is written, that the Harlot sitteth upon many waters. And the explanation of it is given

in the following word,—“The waters which thou sawest, where the Harlot sitteth, are peoples and multitudes and nations and tongues.” There is no community who, like the popish one, rules with tremendous power over the kingdoms and nations of the world.

3. *Third Proof.* It is written that she has “in her hand a golden cup full of abominations, even the unclean things of her fornication.” There is no community in Christendom who in her teachings and rites and customs has so much corruption and abomination as the popish community. We need only think of the life of many unmarried popes and bishops and priests, of the filth connected with the Confessional, and of the hidden things of darkness in many Nunneries.

4. *Fourth Proof.* It is written that this Woman is a persecuting and murderous woman. The apostle John in his vision saw her “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” There is only one community, that is, the popish community, to which this awful statement is applicable, that she is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” Only think of the terrible fact, certified by history, that she has shed the blood of more than 50 millions of godly Christian men and women. The popes, and their agents, cardinals, bishops and priests, the cardinals and priests of the infernal Inquisition, the satanic Order of Jesuits, were the murderers of these helpless Christians, who could say, O Lord, “for Thy sake are we killed all the day long; we are counted as sheep for the slaughter.” Ps. xlv. 22. The souls of these martyrs that have been slain by the papists for the Word of God, and for the testimony which they held, are indeed under the altar in heaven, in Divine keeping, but their

cry is going up to the Divine avenger of blood, "How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth," here on these popish murderers?

5. *Fifth Proof.* In this 17th chapter a scarlet-coloured beast is mentioned, having seven heads. The explanation is thus given in the ninth verse. The seven heads are seven mountains on which the woman sitteth. All historians know that the city of Rome is called the "seven-hilled city," or "the city built on seven mountains." The residence of the Woman—the apostate Roman Church—was, and still is, upon the seven-hilled city, Rome.

6. *Sixth Proof.* The last proof which I shall mention to show that the words contained in this 17th chapter have reference only to "Babylon the Great," the apostate Roman Church, is that which we read in the last verse of this chapter, expressed there as a kind of prediction or in an anticipatory way. There it is written, "And the Woman which thou sawest is the great city, which reigneth over the kings of the earth." That great city was Rome, which is, and always has been, the residence of the pope, and the seat of popedom, on account of which the popish community to this day is called the *Romish* Church, or the *Roman Catholic* Church, and its members are called *Roman Catholics*.

These six proofs evidently show that "Babylon the Great," which is also called "the Great Harlot," and "Mother of the harlots and the abominations of the earth," whose description is in the 17th chapter of the Book of Revelation, is the popish apostate Church.

Our conversation to-day has been on the *character* of popery, as stated in the Word of God. When we meet the next time the subject of our conversation shall be the *End* of Popery, according to the Word of God,

CHAPTER XXVIII.

THE END OF POPERY, AS STATED IN THE WORD OF GOD.

QAIM. In our last conversation we spoke of the *character* of popery, as revealed in the Word of God. We shall to-day speak of the *End* of popery as stated in the Word of God. We have a description of it in the 18th chapter of the Book of Revelation.

You will remember, brethren, that, according to the statement in Scripture, the "Great Harlot," or popish apostate Church, will be in the "latter days under the protection, and in union with "the Beast" or Antichrist, and will obtain great support from him in her abominations. Our considerations were based upon the contents of the 17th chapter of the Book of Revelation, where she is represented as a gorgeously arrayed Harlot, upon whose forehead was her name written, "Mystery, Babylon the Great, the mother of the harlots and the abominations of the earth." Rev. xvii. 5.

KAL. Brethren, since our last conversation I have been thinking a good deal about the popish apostacy being called a *Mystery*, and I will tell you what passed through my mind. We Christians believe in

"the Mystery of Godliness—

God, manifest in the flesh," &c. 1 Tim. iii. 16.

The devil has also two mysteries, but they are mysteries of ungodliness and lawlessness. The one is connected with popery:—

Mystery,

Babylon the Great, &c., Rev. xvii. 5,

of which we have spoken at our last meeting. The other is connected with the Beast or Antichrist. It is the

“Mystery of Lawlessness,”

the man of sin, the son of perdition, &c. 2 Thess. ii. 3, 7.

The devil is a great mimic, trying to imitate the Lord's word and work in a certain way, perverting it really into an infernal parody.

With the Mystery of “Babylon the Great” he has shown his seducing and destroying power during the whole age of the Gospel down to us, deceiving the nations and bringing millions into perdition.

His second Mystery, that of Lawlessness, has not yet been manifested. However, from the time of the apostles the Antichristian element has been in the Church secretly working. But there is a “hinderer,” as we read in 2 Thess. ii. 6. 7., one who withholdeth or hindereth the full manifestation of Antichrist. When he is taken out of the way, then the Wicked one, or rather the Lawless one, Antichrist, will be revealed, and he will then, as it appears, make common cause with the “Harlot” on the seven hills. The Scarlet Beast—Antichrist—will carry the Scarlet Woman—the representative of popery—and, both united, will destroy many, until the Lord will destroy both at His coming.

TAL. Gentlemen, please explain one difficulty to me. Many prophecies which are to be fulfilled in the future, perhaps after many years, are recorded in many places of the Bible as if they had been fulfilled in the past, or

were being fulfilled at the time when the prophecy was uttered, though they are referring to the future. How do you explain this?

KAL. You are right. The prophets, when uttering their prophecies, spoke often in such a way, as if they were just then being fulfilled, or had been fulfilled in the past. The fact is, that when the prophets had a vision, showing what was to come to pass in the future, that vision, as it appears, passed before their minds like a picture or panorama, and the prophets beheld it with the eyes of their mind, or spiritual sight, as if it were just then occurring, or had just then occurred, although it was to be fulfilled in the future. Let us for instance look at the wonderful prophecy in Isa. liii. The prophet beholds in a vision the suffering Saviour, led as a sheep to the slaughter, and says: "He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed," &c. Isa. liii. 3-5. The prophet speaks as if these things had come to pass already, although they were to be fulfilled seven hundred years after he had uttered them. Such was often the nature of prophetic utterances.

Just in this way the apostle John had before him the vision of the "Great Harlot"—the apostate popish Church. He says: "I saw a woman sitting upon a scarlet-coloured beast I saw the woman drunken with the blood of the saints," &c. Rev. xvii, 3, 6. The words are stated

as if the events stated were occurring at that time, although they were to be fulfilled centuries after the apostle saw the vision, and are still being fulfilled.

QAIM. The Great Harlot, who is supported and upheld by "the Beast" is sitting without care and fear upon it, and "saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning." Rev. xviii. 7. The explanation of this is that the Great Harlot, the apostate Church, will put her trust for help and protection on Antichrist, and considering him, as it were, her husband, will say, boastingly; I am not alone; I am no widow, for Antichrist is my husband, and he is alive, and will remain so; I shall never see sorrow. But before she has said this in her heart, the command will have gone forth from the Lord to Antichrist's power and government, to throw her down. So shall it be in the day of her abasement Antichrist will throw off the "Great Harlot," i.e. annul the compact with the apostate Church, which he will support as long as it serves his purposes, but throw her off when he needs her no longer. This will cause rejoicing in heaven. John in the vision saw an "angel coming down out of heaven . . . and he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her; and the merchants of the earth waxed rich by the power of her wantonness." Rev. xviii. 2, 3. This, dear brethren, gives us a description of the awful doom of the popedom and the whole apostate Church.

TAL. Brethren, I know that whatsoever God doth, or permitteth, in the government of the world, is right and

good, and "None can stay His hand or say unto Him, What doest Thou?" Dan. iv. 35. And yet the thought will arise in my mind, could not God, who is Almighty, pour out upon the apostate Church the spirit of repentance, that she, forsaking her wickedness, and turning to the Lord with a penitent heart, might receive forgiveness of her sins? Or to speak more directly and clearly, could not God by His power grant new spiritual light and life to the papists, the Greek Church, and the Ritualistic congregations, yea, to all who are included in the "Harlot" and the harlot-daughters of "Babylon the Great," so that they, coming out of their state of apostacy, could become members of the true Church of God?

QAIM. God is certainly able to do every thing which is not opposed to his Divine nature and perfections, but we must remember two things,—first, where God has made known His purpose in regard to certain things, as He has done in regard to popery, He will certainly accomplish that. And the other thing is this, that the Lord has said (in the fifth verse), that "her sins (*i.e.* the sins of Babylon the Great,) have reached even unto heaven, and God hath remembered her iniquities," or, in other words, her measure of sin has become full, for just punishment. When the time of grace and forgiveness allotted to us is passed, then only pure unmixed justice and judgment is left for us. The Word of God states distinctly, that there is *no salvation, but only perdition left for the corrupt apostate Church.*

KAL. In her imaginary self-security the word of the apostle is applicable to the "Woman" representing popery and the popish community, "When they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape." 1 Thess. v. 3.

QAIM. The 'same sudden destruction of "Babylon the Great" is expressed in the eighth verse of our chapter,—
 "Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judged her."

TAL. You acknowledged in one of our former conversations, that some of God's people are also found among the papists. Are they also to perish? I remember Abraham's prayer to the Lord, to spare Sodom and Gomorrah, on account of the righteous that might be found in them, when he said, "Wilt thou consume the righteous with the wicked?" Gen. xviii. 23.

QAIM. Brother, tell me, did God at that time destroy the righteous with the wicked? We read: He "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and *delivered righteous Lot, sore distressed by the lascivious life of the wicked.*" 2 Pet. ii. 6, 7. Remember the great mercy of the Lord. He was going to save righteous Lot from Sodom, which was to be destroyed. When Lot lingered in coming out of that doomed city, the two angels "laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city and said Escape to the mountain, lest thou be consumed Haste thee, escape thither; for I cannot do any thing till thou be come thither." Gen. xix. 16-22. The Lord knoweth His saints, and saves them, and not one of His elect shall ever perish. He knows His own people, who are mixed up with the
 bad members of that doomed apostate Church, and

will not suffer them to perish. When the wrath of God's judgment is to consume "Babylon the Great," the Lord will first bring out His people out of that popish Sodom, and, after they have been brought into safety, will consume the wicked.

KAL. We read that when the Lord had brought out His own people, then "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. xix. 24, 25. As the Lord at that time saved Lot from the destruction of the cities, so when "Babylon the Great" shall be utterly burned with fire, the Lord will first bring His people out of her, and save them. It is written, "And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues!" Rev. xviii. 4.

TAW. It is clear from what we read, that the agreement and harmony which will exist between "Babylon the Great" and Antichrist will come to an end. It is written: "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the Beast, for one hour. These have one mind, and they give their power and authority unto the Beast And the ten horns which thou sawest, and the Beast, these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire." Rev. xvii. 12-16. From these, and other prophetic passages, it appears that the old Roman empire will be re-established, in a ten-kingdomed form, under Antichrist, who is to be the great monarch of that empire. The agreement and

harmony which at first will exist between Antichrist the monarch of the ten kingdoms, and "Babylon the Great" will be broken. She will be thrown off and thus the authority and power of popery and the popedom will come to an end. Antichrist and his ten vassal kings will hate her, make her desolate, and burn her with fire. This is her doom according to the Word of God.

TAL. You read just now about the doom of the Roman Harlot, that "her plagues shall come in one day . . . and she shall be utterly burned with fire." Rev. xviii. 8. Is this fire to be real, or must it be explained in a metaphorical sense?

TAW. There is a passage in Scripture which will throw light upon this point. We read about the cities of Sodom and Gomorrah, as follows: "Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Jude 7. We know from Scripture that both these cities were burnt with *real fire*; and again we read, in this passage, that they (the people of these cities) were "suffering the punishment of *eternal fire*," that is, the fire of hell.

KAL. I have no doubt in my mind that the fire in which Babylon the Great is to be burned up, is real fire, and not metaphorical fire. Else what could the meaning of those words be which are mentioned in connection with it, that "the kings of the earth . . . shall weep and wail over her, when they look upon *the smoke of her burning*, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come." Again: "The merchants of these things, who were made rich by her (by Babylon

the Great), shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city! . . . and cried out as they looked upon *the smoke of her burning*, saying, What city is like the great city?" &c. Rev. xviii. 9, 10, 15, 16, 18.

TAL. In hearing this I am again reminded of what is said of the destruction of Sodom and Gomorrah. We read there: "Abraham gat up early in the morning to the place where he had stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and lo, *the smoke of the land went up as the smoke of a furnace.*" Gen. xix. 27, 28.

KAL. And the end of Korah, Dathan and Abiram and their company is also called to remembrance. It is written, that the people "gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. . . . And it came to pass, as he (Moses) made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they, and all that appertained to them, went down alive into the pit: and the earth closed upon them, and they perished from among the assembly." Num. xvi. 27, 31-33.

QAIM. Some commentators of the Bible, and other learned Christians believe not only that the apostate Church is to perish, but that the city of Rome also, the centre of popedom, is to be destroyed. They think that the ground upon which the city stands will cleave asunder, and that God will cast it into a lake of fire, which is burning in

the earth underneath her. There are indeed two things that seem to speak in favour of this view,—one, that if we do not believe that Rome will be burned up with real fire, coming up out of the earth, it seems to be impossible to explain that passage in the 18th chapter of Revelation, of which we have spoken, and which states that Babylon the Great shall be utterly burned with fire. The other point is, that not far from Rome there are two volcanoes, Vesuvius and Etna, and that there are frequently earthquakes in Italy and Sicily, where these volcanoes are, which seems to indicate that there is a subterranean fire underneath Rome. If it be the will of the Lord that the city is to be “utterly burned with fire,” the earth needs only to cleave asunder at His command, and the threatening will be fulfilled. Rome will go down into a lake of fire.

But we must not forget, that there are also many Christians who explain the whole contents of the 18th chapter of the Book of Revelation in a metaphorical way. With them the city, and the fire, and the smoke, and the merchants, and the wailing spectators must be explained figuratively. They call such an explanation giving it a *spiritual meaning*.

KAL. I do not trust these spiritualizers. They, by applying “spiritual or figurative” meanings to plain and simple statements in God’s Word, can make a passage mean whatever they like, and foist it upon others. It is my belief that by their spiritualizing or metaphorizing process they take the life out of plain passages.

QAIM. Brethren, although different Christians may apply different meanings to the statements regarding the end of popery and popedom, as stated in Rev. xviii., yet there certain points which are clearly stated in that chapter

and in other portions of the Scriptures, speaking of the subject of popery and the popedom, and which all true readers of the Word of God will admit:—

First. That the Lord is not in a hurry in punishing His enemies, but bears long with them. When the fixed time arrives, He sends the decreed punishment.

Second. That there is no salvation prepared for the apostate Church, but, on account of her awful wickedness, she is doomed to perdition, according to the Word of the Lord.

Third. That the end of all the deceit and wickedness of popes and the papacy is coming on.

Fourth. That that end will be sudden and terrible. It is described in Rev. xviii. 21 in these words: “A strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all.” Rev. xviii. 21.

Fifth. That in the apostate Church there are also some of God’s people, not because they are found within her, but because they belong to God’s people, in spite of being counted members of that so-called “Church.”

Sixth. That the Lord knows His own people, and knows where they are, and willeth not that one of them should perish. He came to *seek* and to *save* them that are lost.

Seventh. That God calleth His people, who are scattered among the papists, out of that community, saying, “Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities.” Rev. xviii. 4, 5.

Brethren, there is one thing more that should be mentioned when we speak of the destruction of “Babylon

the Great, the Mother of the harlots and of the abominations of the earth." You know that when the Lord brought forth His people Israel out of Egyptian bondage, and led them through the Red Sea, and brought them safely to the other side of the sea, and drowned their enemies in the Red Sea,—when "Israel saw the great work which the Lord did upon the Egyptians . . . then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Ex. xiv. 31 and xv. 1.

In a similar way the people of God will, at Christ's Second Advent, rejoice at the destruction of "Babylon the Great," and sing a song of triumph over her.

The apostle John says: "After these things I heard a great voice of a great multitude in heaven, saying:—

Hallelujah; Salvation, and glory, and power belong to our God: for true and righteous are His judgments; for He hath judged the great Harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. Rev. xix. 1-3.

And we, brethren, who are looking forward to the return of our blessed Lord, we also in expectation of the coming destruction of "Babylon the Great," will rejoice and be glad, and say, Hallelujah! O Lord, Thou sayest, "Yea, I come quickly." We beseech Thee, come quickly!

Then the four brethren unitedly said, Amen: come, Lord Jesus!

THE END.

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